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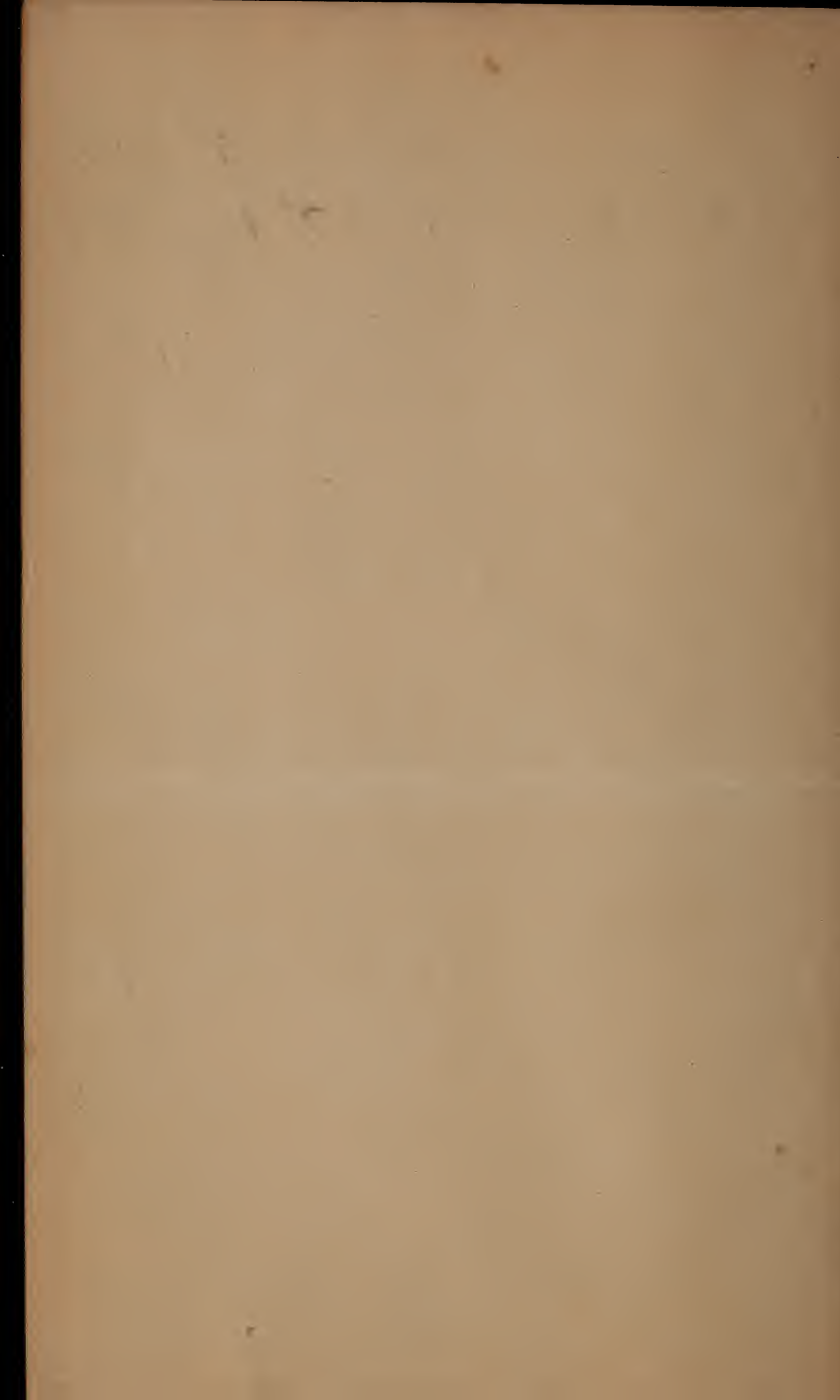
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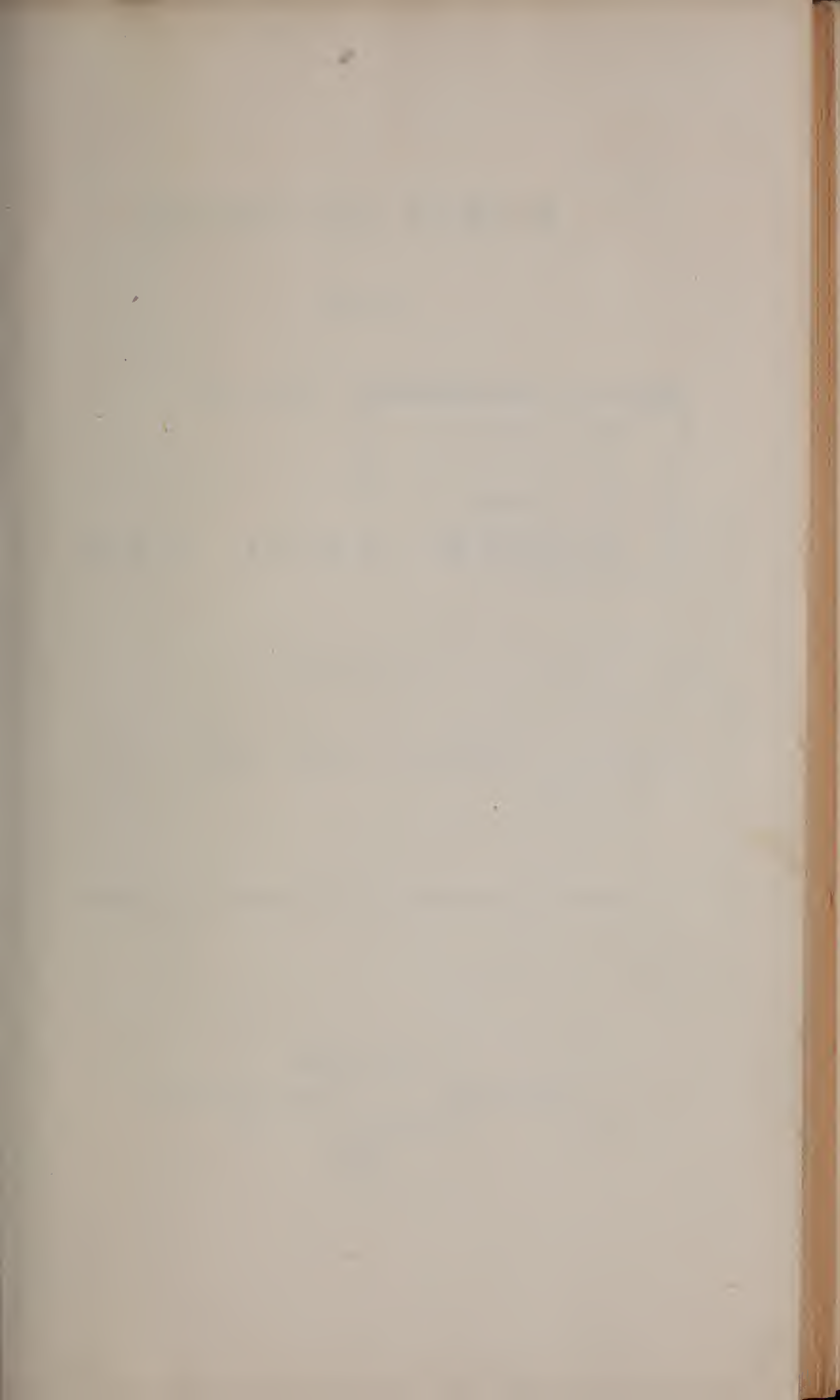
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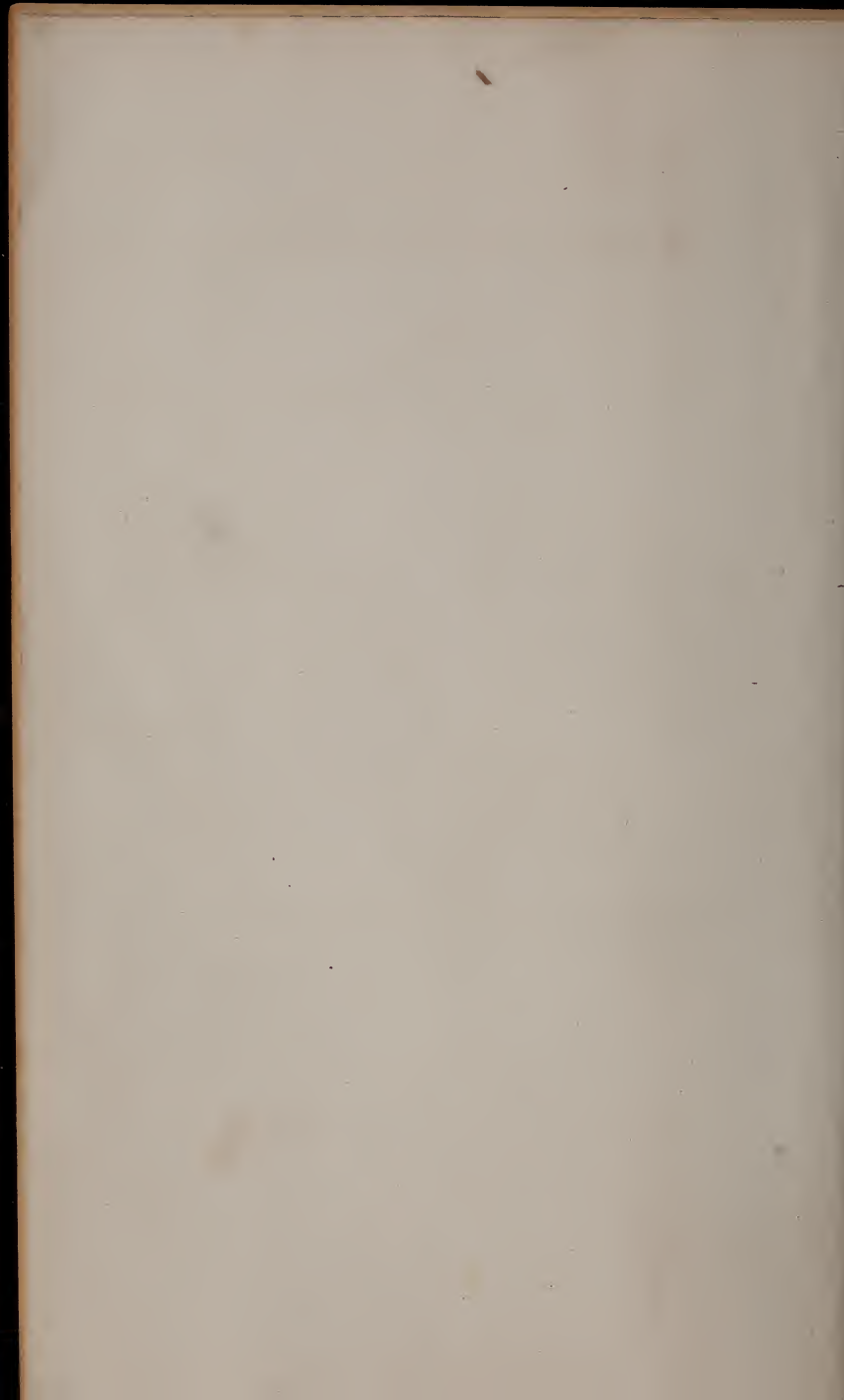
UNITED STATES OF AMERICA.

(Deposited January 27th 1853.
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No. 18,







GEMS OF PIETY,

FROM THE

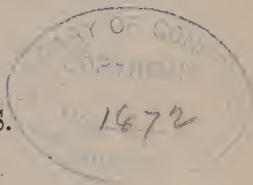
SELECT REMAINS

OF

REV. JOHN MASON.

RECOMMENDED BY

DR. ISAAC WATTS.



CAREFULLY REVISED, WITH ADDITIONS OF POETRY.

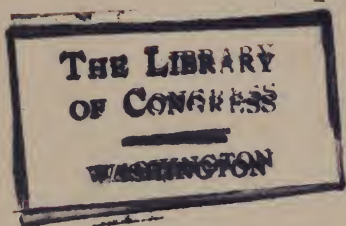
BOSTON

PUBLISHED BY J. BUFFUM

NO. 11 CORNHILL.

1853.

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TO THE
REV. JOHN MASON.

REV. AND DEAR SIR:

I WAS pleased when you informed me that you have a design to print a new Edition of the *Select Remains* of your Rev. Grandfather. 'Tis very agreeable to hear that the spirit and temper which runs through that Book, is so far maintained among us that there are sufficient readers to encourage these *Remains* to be republished. I have often thought that this collection of short sentences, under various heads, are very proper to attend Christians of the middle rank of life, either in the parlor or kitchen, in the shop or store; and for that end I have been a frequent purchaser of them to distribute in families among private Christians.

By spending one minute in reading these sentences now and then, serious persons may find sufficient matter to furnish them with frequent pious meditations in every circumstance of the Christian life; and they may be as happily useful in the retirements of the closet.

The style and manner appears to me much like that of the late Rev. Mr. Henery, whose practical works have been so universally esteemed. Though there is not any affectation of a train of close reasoning here, or magnificent and new ideas, which would tempt the polite and learned world to peruse them, yet a serious Christian of the highest rank can hardly read many of these sayings, without an inward relish and taste for them.

The letters to his friends show the reader that the writer was always in heaven, and may teach him, upon every occasion, to bring religion into his converse with his friends, whether by writing or speaking.

Upon the whole, I cannot but conceive it to be a useful service to mankind, to have these papers spread abroad in the world; and that every occasion may be taken to support a sense of religion amidst the many temptations of this life. And if you imagine, sir, that my opinion may be of any advantage, you have free leave to make this letter public as you please.

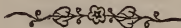
I am, Sir,

Your affectionate brother,

And humble servant,

ISAAC WATTS.

Newington, Oct. 24, 1741.



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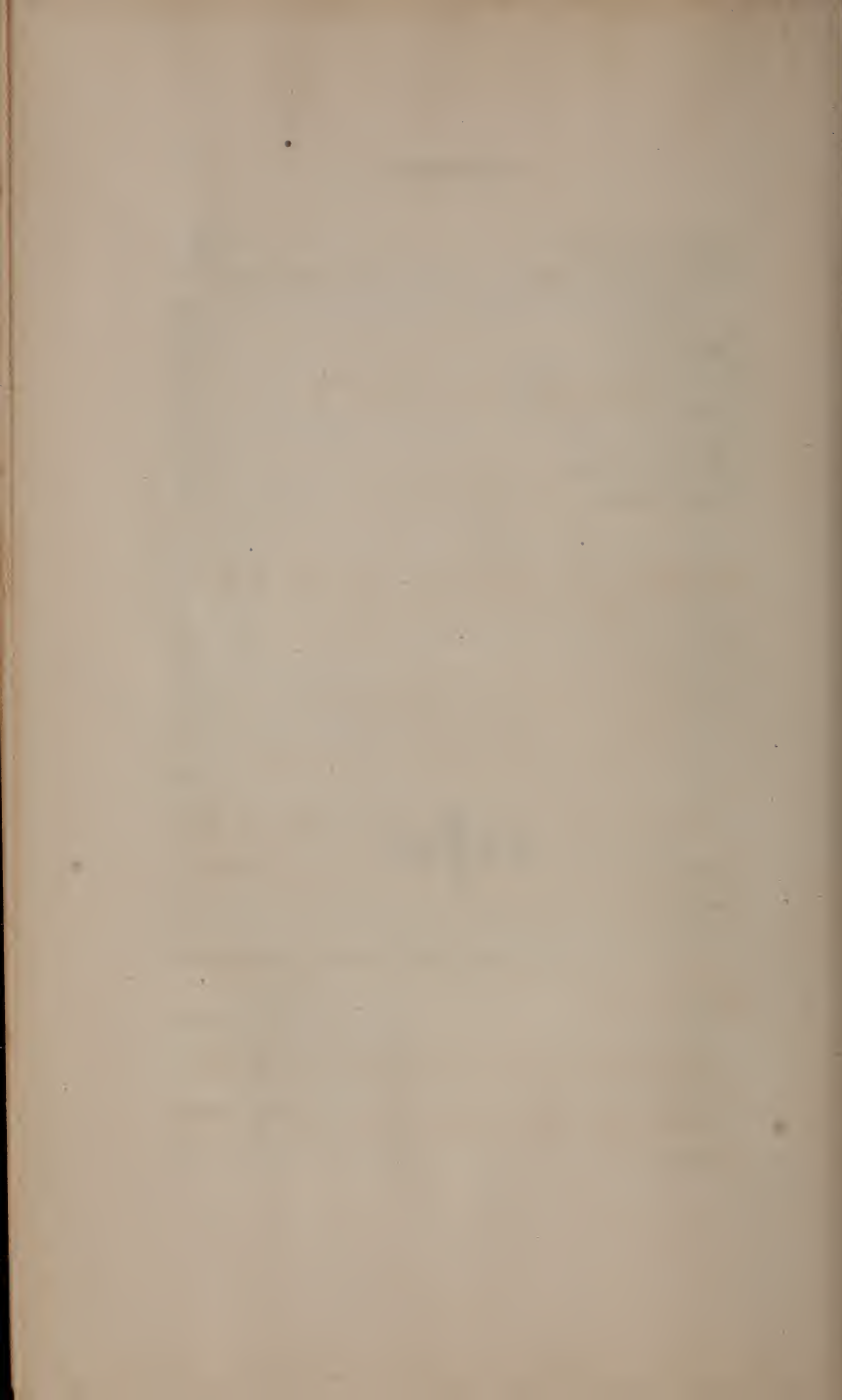
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GEMS OF PIETY.

MORAL OBSERVATIONS AND INSTRUCTIONS.

“ Life, like every other blessing,
Derives its value from its use alone ;
Not for itself, but for a nobler end
The Eternal gave it — and that end is virtue.”

THOUGH few there are that care to be
virtuous, yet fewer they are that would not
desire to be counted so.

Nothing but what is God's dishonor should
be our shame.

We must not walk by example, but by rule.

They that drive away time, spur a free
horse.

As often as a man lays out for God, he lays up for himself.

We have nothing that we can properly call our own, but what we have reason to be ashamed of.

We are never well informed of the truth, till we are conformed to the truth.

A conceit of knowledge is the greatest enemy to knowledge, and the greatest argument of ignorance.

We remember many things we should forget, (as injuries, disappointments, &c.,) but forget what we should remember, viz: God and our souls.

They that presume most in prosperity, are soonest subject to despair in adversity.

Men may commend thee, but God may condemn thee.

When God punishes another, he threatens thee; when he wounds another, he warns thee.

It is as great a mercy to be preserved in health, as to be delivered from sickness.

If you mind nothing but the body, you lose body and soul too; if you mind nothing but earth, you lose earth and heaven too.

As they, who for every slight infirmity take physic to repair their health, do rather impair it; so they, who for every trifle are eager to vindicate their character, do rather weaken it.

Honesty is the best policy, and innocence the best wisdom.

Improve the wit you have bought at a dear rate, and the wisdom you have gained by sad experience.

Learn of Christ, who was sensible of injuries, yet patient under them.

Be cheerful, but not light; solid, but not sad.

Keep the body under, but the spirit up.

Keep such company as God keeps.

What can you get by bad company? If you are truly good, they will either taunt you, or despise you.

Take heed of being infected with the breath of a profane heart.

Let the body wait upon the soul, and both upon God.

Speak not well of yourself, nor ill of others.

Speak of people's virtues, conceal their infirmities; if you can say no good, say no ill of them.

To render good for evil is god-like; to render good for good is man-like; to render evil for evil is beast-like; to render evil for good is devil-like.

Carry yourselves submissively towards your superiors; friendly towards your equals; condescendingly towards your inferiors; generously towards your enemies; and lovingly towards all.

OF RELIGION IN GENERAL.



“ An arch of promise, her extremities
Should rest on the horizon, and her span
Embrace the universe.”

It signifies nothing to say we will not change our religion, if our religion change not us.

If a man lives and dies a mere professor, it had been better for him if he had lived and died a mere heathen.

The duty of religion flows from a principle of religion.

It is not talking, but walking with God, that gives a man the denomination of a Christian.

Darkness may as well put on the name of light, as a wicked man the name of a Christian.

It is our main business in this world to insure an interest in the next.

A desire of happiness is natural, a desire of holiness, supernatural.

If God hath done that good for us which he hath denied to the world, we ought to do that service for him which is denied him by the world.

If we are willing, God will help us; if sincere, God will accept us.

A serious remembrance of God, is the fountain of obedience to God.

If you forget God when you are young,
God may forget you when you are old.

When a Christian considers the goodness of God's ways, he wonders that all the world doth not walk in them. But when he considers the blindness, depravity and prejudice of the heart by nature, he wonders that any should enter upon them.

Make your calling sure and your election is sure.

Uneven walking, with a neglect of watching makes a disconsolate soul.

Four things a Christian should especially labor after, viz: to be humble and thankful, watchful and cheerful.

If we would not fall into things unlawful, we must sometimes deny ourselves in those that are lawful.

Salvation then draws near to man when it is his main care.

The ordinances of God are the means of salvation; but the God of ordinance is the author of salvation.

Religion must be our business, then it will be our delight.

It will cost something to be religious; it will cost more not to be so.

A Christian's life is nothing else but a short trial of his graces.

Lukewarmness is the best natural but worst spiritual temper a man can be in.

There are few but are sometimes in a serious fit; but how few are in a serious frame, who have not an abiding sense of God upon their hearts: it is a voluntary *cannot* that keeps the soul from God.

The gate which leads to life is a strait gate, therefore we should fear; it is an open gate, therefore we should hope.

Do the Lord's work in the Lord's time.
Pray whilst God hears; hear whilst God
speaks; believe whilst God promises; obey
whilst God commands.

That man hath no sense of mercy, that
wants a sense of duty.

Two duties must run through a Christian's
life, like the warp through the wool — blessing
and trusting.

Religion is much talked of, but little understood till the Conscience be awakened; then a man knows the worth of a soul, and the want of a Saviour.

Then doth religion flourish in the soul, when it knows how to naturalize spiritual things, and to spiritualize natural things.

We may judge of our eternal state by our spiritual state; and our spiritual state by the delightful and customary actions of our lives.

If we expect to live with Christ in heaven, we must live to him on earth.

We may expect God's protection so long as we keep within bounds.

Our opportunities are, like our souls, very precious; but if they are lost, they are irrecoverably lost.

That preaching which is plain, pure, powerful, and practical, men are apt to dislike.

Religion begins with a knowledge of man's self, and is perfected with the knowledge of God.

This is a three-fold mystery—a gospel published in the midst of an ungodly world, a little church preserved in the midst of devils, and a little grace kept alive in the midst of corruptions.

The service of God is the soul's work, and the favor of God is its reward.

A man may be perfect in obedience, and yet impartial.

God never fails them that wait for him, nor forsakes them that work for him.



G O D .



“The nameless He, whose nod is Nature’s birth ;
And Nature’s shield, the shadow of his hand ;
Her dissolution, his suspended smile !
The great First Last.”

WE may truly conceive of God, though we cannot fully conceive of him. We may have right apprehensions of him, though not an exact comprehension of him.

Then our conceptions of God’s attributes are carnal, when our high thoughts of one give us low thoughts of another.

His goodness makes his majesty amiable, and his majesty makes his goodness wonderful. His love is not abated by his greatness, nor his greatness by his love. His holiness hinders him not from dwelling with the poor in spirit.

Nothing is great enough for him to admire, who is infinite majesty; nothing is mean enough for him to despise, who is infinite mercy.

God deals with his servants, not as a passionate master, but as a compassionate father.

What pleaseth God should please us, because it pleaseth God.

A sight of God begins a saint on earth, and perfects him in heaven.

God takes notice of every particular man, as if there were none else; and yet takes notice of all, as if they were but one man.

God repented that he made man, but never repented that he redeemed man.

We cannot live naturally without God; how then can we live happily without him?

We may know what God intends for us, by what he hath wrought in us.

They that have God for their God, have angels for their guard.

Many have lost for God, but none ever lost by God. If they have lost in temporals, they have been eternal gainers. Matt. xix. 29.

There is a sure rule—God never takes any thing from his people, but he gives them some thing better in the stead of it.

God is a great God, and therefore we should wait upon him; he is a good God, and therefore it is not in vain to wait upon him.

A man may be a worshipper of the true God, and yet not a true worshipper of God.

The lowest reverence is due to the highest majesty.

Fear God for his power, trust him for his wisdom, love him for his goodness, praise him for his greatness, believe him for his faithfulness, and adore him for his holiness.

All creatures are as nothing compared with God, and absolutely nothing without God.



THE FEAR OF GOD.



“Fear God, ye saints, and you will then
Have nothing else to fear.”

THEY that fear God least, have the greatest
reason to fear him.

A fear of departing from God is a good
means to keep us from departing from him.

The more we fear God, the less we shall
fear men.

They that will not fear God in prosperity,
will be afraid of him in adversity.

OF THE PRESENCE OF GOD.



“In desert woods, with thee, my God,
Where human footsteps never trod,
How happy should I be.”

If God's earthly presence is so good, what
is his heavenly presence?

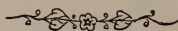
If God's being with us is so sweet, what is
it to be with God?

There is joy in God's gracious presence, but
in his glorious presence there is fulness of joy.

There are pleasures in approaching to God
here, but at his right hand there are pleasures
for evermore.

The nearer we are to Christ, the nearer is God to us.

The presence of God's glory is in heaven; the presence of his power, on earth; the presence of his justice, in hell; and the presence of his grace, with his people. If he deny us his powerful presence, we fall into nothing; if he deny us his gracious presence, we fall into sin; if he deny us his merciful presence, we fall into hell.



OF THE LOVE OF GOD.



"Love is the golden chain that binds
The happy souls above ;
And he 's an heir of heaven, who finds
His bosom glow with love."

IF the love of God set us to work, the God
of love will pay us our wages.

We hated God without a cause, and he
loved us without a cause.

Love begets love. 'Tis a flame that
communicates itself. They that have much
forgiven them, much done for them, much
laid out for them, and much laid up for them,
will love much.

Our love to God is the reflection of his love to us. 1 John iv. 19: "*We love him, because he first loved us.*"



OF CHRIST.



CHRIST made himself like us, that he might make us like himself.

Christ must needs have died. How else could sin be expiated, the law satisfied, the devil conquered, and man be saved?

They that deny themselves for Christ, shall enjoy themselves in Christ.

Men had rather hear of Christ crucified for them, than be crucified for Christ.

If Christ denied innocent nature out of love to us, shall not we deny corrupt nature out of love to him?

Christ by his death appeared to be the son of man; by his resurrection he appeared to be the Son of God.

Christ was the great promise of the Old Testament; the Spirit is the great promise of the New.

Christ's strength is the Christian's strength.

If we would stand, Christ must be our foundation; if we would be safe, Christ must be our sanctuary.

In regard to natural life, we live in God; in regard to spiritual life, Christ lives in us.

He that thinks he hath no need of Christ, hath too high thoughts of himself; he that thinks Christ cannot help him, hath too low thoughts of Christ.

Presumption abuses Christ; despair refuses him.

Christ satisfied God to the uttermost, and therefore can save sinners to the uttermost.

The blood of Christ, which satisfied the justice of God, may satisfy the conscience of an awakened sinner.

If sin was better known, Christ would be better thought of.

If sin does not taste bitter, Christ cannot taste sweet.

When sin is hell, Christ is heaven.

There is no passage from sin to holiness till we are passed from sin to Christ.

Christ may have an interest in us, though we may not be able to see our interest in him.

Christ hath entreated God to be reconciled to us, and now he entreats us to be reconciled to God.

God will give us nothing for our sakes, but he will deny us nothing for Christ's sake.

None are so low as Christ was, none so lowly, none so loving.

We may know what Christ hath done for us, by what he hath done in us.

Creatures die that our bodies may live; Christ died that our souls may live.

Our Judge, instead of condemning us, stepped from the bench, and died for us.

Christ is to be the believer's judge, and if he were to choose his judge, he could not choose a better friend.

As God glorifies Christ in heaven, so the Spirit glorifies him on earth, in the hearts of believers.

A believer's comfort in living is to live to Christ; and in dying, it is that he shall go to Christ.

The blood of Christ upon the heart is the greatest blessing — upon the head is the greatest curse.

It matters not who are our accusers, if Christ be our advocate.

Christ's blood	} is the soul's {	Ransom.
Christ's Spirit		Comforter.
Christ's Word		Food.
Christ's Supper		Feast.
The Lord's Day		Market-day.

A Christian may triumph in the death of Christ! "O death! where is thy sting? O grave! where is thy victory? O hell! where is thy terror? O world! where is thy malice? O sin! where is thy strength? O my soul! where are thine accusers?"

There is no honor like a relation to Christ; no riches like the graces of Christ; no learning like the knowledge of Christ; and there are no persons like the servants of Christ.

Christ executes the office of a prophet in our calling, of a priest in our justification, and of a king in our sanctification. Let us, then, hear him as our prophet, rely on him as our priest, and obey him as our king. Think not the worse of him for his manger, or his cross. As he ceaseth not to be man in his highest estate, so he was God in his lowest. His words were oracles, and his works miracles. His life was a pattern; his death a sacrifice; his resurrection, glorious; his ascension, triumphant; his intercession, prevalent; and his coming again will be magnificent. All the angels in heaven adore him; all the devils in hell fear him; and all the sons and daughters of Adam must stand before him.

Own Christ's person, love his name, embrace his doctrines, obey his commands, and submit to his cross. His person is lovely, his name is sweet, his doctrines are comfortable, his commands are rational, and his cross honorable. The very angels admire him, and shall not we?

A depraved understanding will not yield that the creature is so bad, and that Christ is so good.

O ! did we but know ourselves and our Saviour ! We are poor, but he is rich ; we are dead, but he is life ; we are sin, but he is righteousness ; we are guiltiness, but he is grace ; we are misery, but he is mercy ; we are lost, but he is salvation. If we are willing, he never was otherwise. He ever lives, ever loves, ever pities, ever pleads. He loves and saves to the uttermost, all that come unto him.



A PATHETIC INVITATION
TO SINNERS TO COME TO CHRIST.



HAVE you sins, or have you none? If you have, whither should you go but to the Lamb of God, that taketh away the sins of the world? Have you souls, or have you none? If you have, whither should you go but to the Saviour of souls? Is there a life to come, or is there not? If there is, whither shall you go but unto Him who only hath the words of eternal life? Is there a wrath to come, or is there not? If there is, whither should you go but to Him who only can deliver from the wrath to come? And will he not receive you? If he yielded himself into the hands of

them that sought his life, will he hide himself from the hearts of them that seek his mercy? If he was willing to be taken by the hands of violence, is he not much more willing to be taken by the hands of faith? He that died for thy sins, will he cast thee off for thine infirmities? O come, come, come. I charge you, come; I beseech you, come; come, and He will give you life. Come, and he will give you rest. Come, and he will receive you. Knock, and he will open to you. Look to him, and he will save you. Did ever any come to him for a cure and go away without it? Thou wouldst find some thing in thyself, but thou findest nothing but what thou hast reason to be ashamed of; but let not that hinder, but further, thy coming? Come as thou art; come poor, come needy, come naked, come empty, come wretched — only come, only believe. His heart is free, his arms are open; it is his joy and his crown to receive thee. If thou art willing, he never was otherwise.

OF THE LOVE OF CHRIST.



“ O love divine ! what hast thou done ?
The immortal God hath died for me ! ”

NOTHING grieves Christ more than to have his love slighted; nothing pleaseth him more than to have it accepted.

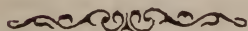
The love of Christ is stronger than death, and sweeter than life.

Every new sense of Christ's love, adds new degrees to ours.

The love of Christ hath a height without a top, a depth without a bottom, a length with-

out an end, and a breadth without a limit.
Eph. iii. 18, 19.

Christ's sorrows, griefs, and sufferings, can
be paralleled with nothing but his love.



OF SAINTS, OR TRUE BELIEVERS.



God hath no sons that are unlike himself.

Believers, children of the same family, are members of the same Son, and inhabitants of the same Spirit; fellow citizens, fellow servants, fellow soldiers, fellow travellers, and fellow heirs.

None are so easily acquainted, so closely knit together, and so much endeared to one another, as real Christians.

One true Christian differs from another without breach of charity, as friends love one another, though in different garbs.

It is not so considerable in a Christian, what his judgment is, as what his temper is. Heart work is better than head work, and it is a better temper to be fervent in charity than in disputes.

Better is a melancholy saint than a mad sinner.

If good men are sad, it is not because they are good, but because they are not better.

Whom God chooses, the world refuses.

God's gold is the world's dross. They of whom the world is not worthy, are counted not worthy to live in the world.

If believers are condemned by the world, let them remember that they will not be condemned with the world. Sin cannot live in a believer; a believer cannot live in sin.

A good man is so far acquainted with the corruption of his own heart, that instead of condemning others, he is apt to account them better than himself.

A child of God had rather a thousand times suffer for Christ, than that Christ should suffer by him.

The imperfections of a believer's sanctification make him continually depend on Christ for his justification.

When a child of God thinks he can go alone, he is nearest falling.

A true Christian may be weary in serving God, but God is never weary in serving him.

He is neither afraid of dying or living; he desires to go to heaven to see Christ, yet is willing to stay upon earth to serve Christ. If the children of God did but know what was best for them, they would perceive that

God did that which was best for them. A Christian shall be here as long as he hath any work to do for Christ, or as long as Christ hath any work to accomplish in him. Christ will fit him for himself, and then take him to himself.

A true Christian lives like a saint, and begs like a sinner.

All God's children have received God's Spirit, whereby they are made humble, believing, and holy; humble in regard to their sins, believing in regard of Christ, and holy in regard of their conscience and care to keep all God's commandments.

A good deal of the trouble of God's people arises from a mistake and misapprehension of God. They judge of God by their sense, not by his promise; by their own frame, not by his constant nature.

As saints have groanings unutterable, so they have joys unspeakable.

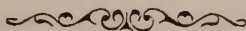
A Christian is what he is between God and his own soul.

All saints have not their doubtings; David cries, "Cast me not off in mine old age." — Ps. lxxi. 9. "Will the Lord cast off for ever, and will he be favorable no more?" — Ps. lxxvii. 7. Peter: "Lord, is it I?" — Matt. xxvi. 22. And Paul: "Lest I should be a cast away." — 1 Cor. xi. 27. But, believers! remember there may be true grace where there is no comfort.

Believe firmly, hope joyfully, love fervently, pray earnestly, walk humbly, work diligently, and wait quietly, and all this will be graciously considered.

Hold up, hold on, hold out, hold fast that which you have received; still watch, still pray, still believe; fight and run, that you may obtain. 'Tis but a little while, and he that comes will come, and will not tarry; it is but a little while, and your warfare is accomplished, and your iniquities shall be

everlastingly separated from you, your sins and sorrows, tears and fears, fled and gone, gone for ever, and you meet with an unspeakable reward.



OF SINNERS.



“Sinner, here is hope for thee,
Jesus bore the sinner’s shame ;
This is thy sufficient plea :
Life is in his saving name.”

ARE they not miserable who, if they had their wish, could not be happy ?

They that will not hear Christ say, “Come to me,” in a day of grace, shall hear him say, “Depart from me,” in a day of judgment.

If we are graceless here, we shall be speechless hereafter.

Sinners are first driven, then drawn by God.

The conversion of a sinner is a greater wonder than the creation of the world.

If a sinner's thoughts be not changed by grace, they will be changed hereafter, by experience.

They that are least serious, have the greatest reason to be so. Their condition is awful, and therefore their disposition ought to be so.

Hatred is due to sin, compassion to the sinner.

Sinner! if you will not hear God call to-day, you will harden your hearts to-day; and if you harden them to-day, God may harden them to-morrow. If you will not set about repentance to-day, God may justly deny you his assistance to-morrow.

If you will not do that which God hath enabled you to do, how can you look that he should do that for you, which of yourselves you cannot do?

Do not think to begin to live, when thou art ready to die.

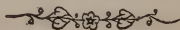
If you would not go to hell, you must know that you have deserved it.

Let not your hearts flatter you, nor the world comfort you, when God threatens you.

God tells you, if you repent you shall find mercy; and will you not believe him? Because thou hast been a sinner, wilt thou make God a liar?

Sinners, you must be changed; if your hearts be not changed for the better, your condition will be changed for the worse.

The worst of the ways of God are better than the best of the ways of sin.



O F S I N .



“ Sin has a thousand treacherous arts
To practice on the mind ;
With flattering looks she tempts our hearts,
But leaves a sting behind.”

HE that pleads for sin, is an advocate for
his accuser.

God allows any thing but sin.

If sin be in the fashion, we must be out
of it.

Then a man shows himself to be a Christ-
ian, when he chooses rather to suffer than
sin.

Sin digs graves for bodies, and kindles hell for souls.

That is a sufficient cause for trouble, that is the cause of all the trouble in the world.

Should not we groan for that which makes the whole creation groan?

If the heart be under the power of sin, the conscience is under the guilt of sin. If thou art not purified, thou art not pardoned.

A man can never leave sin thoroughly, till he loathes it heartily.

We must be sick of sin, before we be dead to sin.

There is no sin a man can be tempted to, but he will find greater comfort in resisting than indulging.

How can we say that we love Christ, if we love sin, which was an enemy to his life and soul when he was on earth, and is an enemy to his glory now that he is in heaven.

Our sins cried as loud to heaven, as the Jews did to earth, that Christ might be crucified.

Go to Golgotha, and see what sin did there.

Christ did not die for sin, that we might live to sin.

Christ died that our sins might die, and our souls live.

All our sins shall not separate between God and our souls, if unbelief doth not separate between Christ and our souls.

There is no sin but what may be traced up to unbelief.

He that glories in his sin, glories in his shame.

We should be ashamed of sin, but not ashamed to take shame for sin.

Get this principle in your hearts: There is nothing got by sin, nor lost by holiness.

By suffering we may avoid sinning, but by sinning we cannot avoid suffering.

One that truly fears God, is afraid of sin; he sees more evil in it than all the evil in the world.

If we be not humble for sin, we derogate from the majesty of God; if we despair under it, we derogate from his mercy.

One that is sincere, hates sin in himself, and laments it in others.

Our hatred of sin must be irreconcilable, and our endeavors against it, perpetual.

Want of sorrow for sin more argues want of love to Christ, than the sin itself.

Sin is a penitent's burden and wound; but Christ is his cure and comfort.

Sin is the sickness of the soul, and Christ the only physician that can cure it of the leprosy of profaneness, the fever of concupiscence, the dropsy of covetousness, the tympany of pride, the lethargy of lukewarmness, the phrenzy of passion, and the palsy of unbelief.

Hatred is heart-murder; lust is heart-adultery; and covetousness, heart-stealing.

How tender is our flesh, how hard our hearts! *i. e.* how much more sensible are we of suffering than sin!

We should fear to think that before God, which we are afraid to do before man. God knows our hearts better than any man knows our faces.

Vain thoughts are sin's advocates, and Christ's adversaries.

God is so holy that he would not suffer such an evil as sin, but that he is so wise that he can bring good out of it.



OF REPENTANCE.



“Repent, the voice celestial cries,
Nor longer dare delay ;
The man who scorns God’s mandate dies,
And meets a fiery day.”

REPENTANCE begins in the humiliation of the heart, and ends in the reformation of the life.

Though we want power to repent, yet we do not want means to repent, nor power to use these means.

He that repents of sin, as sin, doth implicitly repent of all sin.

Let not sinful pleasures prevent godly sorrows.

An humble confession of sins brings shame to ourselves, but glory to God.

You cannot repent too soon. There is no day like to-day. Yesterday is gone; to-morrow is God's, not your own. And think how sad it will be to have your evidences to seek when your cause is to be tried; to have your oil to buy, when you should have it to burn!

Let the hopes of mercy encourage you to the exercise of repentance.

Turn to God, and he will turn to you, and then you are happy, though all the world turn against you.

If we think amiss of Christ, we shall never believe; if we think well of sin, we shall never repent.

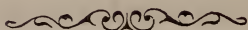
If we put off our repentance to another day, we have a day more to repent of, and a day less to repent in.

If we study to honor God, we cannot do it better, than by confessing our sins, and laying ourselves low at the feet of Christ.

Godly sorrow is the sorrow of love, the melting of the heart; love is the pain and pleasure of a mourning heart.

The evangelical penitent loves and grieves. "Alas, (saith he,) that I, who am as high as heaven in privilege, should be as deep as hell in iniquity! Instead of repenting, I have run further on score! Instead of honoring God, I have dishonored him! Instead of pleasing him, I have provoked him! Instead of following him, I have forsaken him! O, what bowels have I grieved! How can I sin against my Jesus! Shall I deny and crucify my Saviour? He was crucified for me, and

shall he be crucified by me? Shall I wound his heart, and pierce his side again, and give him cause to say, 'These are the wounds I received in the house of my friends?'"



OF FAITH.



“Faith is like the sun’s fair flower,
Which, midst the clouds that shroud it, and the winds
That wave it to and fro, and all the changes
Of air, and earth, and sky, doth rear its head,
And looketh up still steadfast to its God.”

RELiance is the essence of faith, Christ is the object, the Word is the food, and obedience the proof; so that the true faith is a depending upon Christ for salvation in a way of obedience. as he is offered in the word.

The true tears of repentance flow from the eye of faith.

Though faith be necessary to our justification, good works are necessary to our salvation.

We must derive our works from faith, and demonstrate our faith by our works.

God is often pleased to embitter a life of sense, that he may endear the life of faith.

A steadfast faith begets a constant peace.

The more faith the more humility.

Keep good principles, and they will keep you.

Men would first see, and then believe; but they must first believe, and then see.

As believers live upon Christ by faith, so they live to him by obedience.

Justifying faith is always attended by universal obedience.

There is a difference between contending for the faith, and babbling for a fancy.

Assurances set the notion of faith too high; assent, too low.

There is as much difference between faith and assurance, as there is between the root and the fruit.

There may be joy without faith, and there may be faith without joy.

Human faith is founded upon probability; Divine faith upon certainty.

If the exercise of faith be the care of your souls, the end of your faith will be the salvation of your souls.



OF HUMILITY.



“ Humility, that low, sweet root,
From which all heavenly virtues shoot.”

To be low is the safest and comeliest posture for sinful creatures.

It is the creature's honor to abase himself before the most high God.

God had rather see his children humble for sin, than proud of grace.

If men did but know themselves more, they would be more humble.

They that are humble, are content and thankful.

An humble spirit is a charitable and quiet spirit.

Judge thyself with a judgment of sincerity, and thou wilt judge others with a judgment of charity.

To humble yourself is the only way to rise.

Believers must be humble for sin pardoned, and because it is pardoned.

When Paul was a Pharisee, he thought he was blameless; when he was a Christian, the chief of sinners. Before, any thing but Christ; now, none but Christ.

If Christ humbled himself to honor our nature, we should humble ourselves to honor his name.

Neither all the devils in hell, nor all the temptations of the world, can hurt that man that keeps himself humble and depending on Christ.

It is no humiliation to aggravate sin above Christ's saving power.

Despair is a corruption of humiliation; it is a counterfeit humility, a sullen pride, a covert of a hardened spirit.

This is true humiliation which, like a har-binger, makes way for Christ, and throws the soul at his feet.

Our Saviour was a preacher and pattern of humility; he so admired it, that he set them in the highest form that had the lowest hearts.

None so high and glorious as Christ; none so meek and lowly.

OF CONTENTMENT.



“When winds the mountain oak assail,
And lay its glories waste,
Content may slumber in the vale,
Unconscious of the blast.”

HUMILITY is the mother of Contentment.

The deeper your self-aborrence, the easier
is self-resignation.

They that deserve nothing, should be content with any thing.

Bless God for what you have, and trust
God for what you want.

We must commit our souls to God's keeping, and submit ourselves to God's disposing.

We should obey his revealed will, and then be resigned to his providential will.

If we cannot bring our condition to our mind, we must labor to bring our mind to our condition.

Neither contentment nor discontentment arises from the outward condition, but from the inward disposition.

If a man is not content in that state he is in, he will not be content in any state he would be in.



OF PRIDE.



"Pride goeth before destruction."

THAT which a man envies in another, he would be proud of if he had it himself.

Some are proud of what they are, others of what they are not.

There is a sullen pride in not acknowledging benefits.

A man may be poor in purse yet proud in spirit.

There may be pride in rags, in a solemn look and lowly carriage.

God had rather his people should fare poorly, than live proudly.

How canst thou be a judge of another's heart, that dost not know thine own?

As the first step heavenward is humility, so the first step hellward is pride.

Pride counts the gospel foolishness, but the gospel always shows pride to be so.

Pride is a sin that will rise out of the ashes of other's sins.

Folly is the beginning of pride, and shame shall be the end of it; either temporal repentance, or eternal punishment.

Shall the sinner be proud that he is going to hell? Shall the saint be proud that he is newly saved from it?

Thou that canst call nothing thine own but sin and shame, art thou proud?

A worm, and proud? Emptiness, and
proud? Perishing, and proud?

Pride is founded on error and self-igno-
rance.



OF HYPOCRISY.



"If there's a sin more deeply black than others,
Distinguished from the list of common crimes,
A legion in itself, and doubly dear
To the dark prince of hell, it is HYPOCRISY."

A HYPOCRITE is one that neither is what he seems, nor seems what he is.

A hypocrite is the picture of a saint; but his paint shall be washed off, and he shall appear in his own colors.

God is in good earnest with us; we ought, therefore, to be so with him.

A hypocrite is hated of the world for seeming a Christian, and hated of God for not being one.



OF IDLENESS.



“Satan finds some mischief still,
For idle hands to do.”

IDLENESS is the mother of many wanton children.

They that do nothing are in the ready way to do that which is worse than nothing.

If we hide our talent in the earth, we shall lose our treasure in heaven.

A Christian should never say he hath nothing to do.

It was not for nothing that we were called out of nothing.



OF THE SOUL.



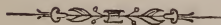
" O, nothing but that soul which God has given
Could lead us thus to look on earth for heaven;
O'er dross without to shed the flame within,
And dream of virtue while we gaze on sin! "

It matters not what a man loses, if he save his soul; but if he lose his soul, it matters not what he saves.

They that are least sensible of their souls' wants, are most miserable.

'Tis our greatest wisdom to be tenderly watchful over the frame of our spirit, to observe what helps it, and what injures it.

If you lose your time, you lose your hopes; and if you lose your hopes, you lose your souls; and when your souls are lost, they shall never be recovered; and when your time is lost, it shall never be redeemed.



OF THE HEART AND CONSCIENCE.



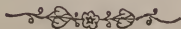
THE soft mercies of God will break the hard heart of man.

A hard heart is not so soon broken, as a broken heart is bound up.

• It is better to have a good conscience and be censured, than to have a bad one and be flattered.

We must hear the warnings of conscience, or we shall feel the woundings of conscience.

A word from God, a look from Christ,
a touch from the Spirit, will break the
heart.



OF GRACE.



“ Grace ! ’t is a charming sound,
Harmonious to the ear !
It soothes our sorrow, heals our wound,
And drives away our fear.”

THE notion of free grace may make persons dissolute; but a sense of it restrains from sin.

The goodness of God respects our emptiness; the grace of God, our sinfulness; and the mercy of God, our unworthiness.

What sin is there, which grace cannot pardon? What heart is there, which grace cannot soften? What soul is there, which grace cannot save?

All grace flows from Christ united to the soul, as all life flows from the soul united to the body.

The more God's justice was declared towards his Son, the more was his mercy magnified towards the sinner.

God humbled his Son, to exalt his grace.

Saul was not so free in persecuting Christ, as Christ was in pardoning Paul.

Bless God for Christ, Christ for the Spirit, and the Spirit for grace.

Possibly a Christian's enemies may spoil him of his common mercies; but they shall never rob him of his covenant mercies.

God's faithfulness performed what his mercy promised.

Mercy drew the covenant; faithfulness keeps it. Mercy called us; faithfulness will not cast us off.

Common mercies may be sweet, but covenant mercies are sure.

Abusers of mercy are treasurers up of wrath.

If thou wert worthy, thou couldst have no mercy.

There is grace in the desire of grace, as there is sin in the desire of sin.

You that have found mercy, show mercy.

Though God in mercy hath done great things for you, yet consider what in justice he might have done to you.

Whilst we carry a sense of grace in our conscience to comfort us, let us carry a sense of sin in our memory to humble us.

We can never bless God enough for his patience, that hath kept us so long out of hell, nor for his mercy, that so earnestly invites us to heaven.

All that are chosen, are vessels of mercy;
all that are regenerate, are patterns of
mercy; all that are saved, are monuments of
mercy; and the work of heaven is to sing
the loud praises of mercy.

It melts the heart to think that God is as
full of mercy, as I am of sin; he as free to
forgive, as I am to offend; he hath daily
mercies for daily sins.

The heart of man is such a barren soil,
that no good can grow therein, unless
Almighty grace plant it.

Grace is an immortal seed, cast into an
immortal soil, that brings forth immortal
fruit.



OF TEMPTATION.



“Jesus, lover of my soul,
Let me to thy mercy fly,
While the raging billows roll,
While temptation still is nigh.”

TEMPTATIONS are instructions.

He is over-wise that goes out of God's way to escape a cross.

God will either keep his saints from temptations by his preventing mercy, or in temptations by his supporting mercy, or find a way for their escape by his delivering mercy.

A Christian that lives here among his enemies should never stir abroad without his guard.

Satan tempts to sin; the Spirit counsels against sin.

If you follow Satan, you will find the tempter prove a tormentor; if you follow the Spirit, you will find the counsellor prove a comforter.



OF THE WORLD.



“Why should this earth delight us so?
Why should we fix our eyes
On those low grounds where sorrows grow,
And every pleasure dies?”

If the world be our portion here, hell will
be our portion hereafter.

We must neither leave the world nor
love it.

The world promises comforts, and pays
sorrows.

Riches and prosperity will either kill with
care, or surfeit with delight.

Be not proud of riches, but afraid of them, lest they be as silver bars to cross the way to heaven.

We put a price upon riches, but riches cannot put a price upon us.

We must answer for our riches, but our riches cannot answer for us.

Riches are as indifferent things, good or bad, as they are used; be, then, as indifferent to them as they are to you.

If there be too great an affection for any thing here, there will be an answerable affliction.

'T is a sad thing when a man can have no comfort but in diversions, no joy but in forgetting himself.

Love the men of the world, but not the things of the world.

To have a portion in the world is a mercy; to have the world for a portion, is a misery.

Whatever we make an idol of will be a cross to us if we belong to Christ; a curse to us if we do not.

We should endeavor to pass through this world with a cheerful indifference.

Covetousness betrayed our Saviour, envy accused him, and the friendship of the world condemned him.

Man is not made for the world, but the world for man.

It is our business in this world to secure an interest in the next.

The things of the world, the more they are known, the less they are admired; but the things of God, the more they are known, the more they are admired.

There is no miss of the creature where there is a full enjoyment of the Creator.

If thou art not afraid of the world, I fear thou art a friend of the world, and an enemy to God.

As you love your souls, beware of the world; it hath slain its thousands, and ten thousands. What ruined Lot's wife? the world. What ruined Judas? the world. What ruined Simon Magus? the world. What ruined Demus? the world. And "What shall it profit a man if he gain the whole world, and lose his own soul?" Matt. xvi. 26.

To speak the truth freely, riches are dust, honors are shadows, and pleasures are bubbles, and a man a lump of vanity, compounded of sin and misery.



OF THE WORD OF GOD.



"This book, this holy book! on every line
Marked with the seal of high divinity."

THE word of God must be nearer to us than our friends, dearer to us than our liberty, and pleasanter to us than all earthly comforts.

Take the candle of God's word, and search the corners of your heart.

We speak to God in prayer; God speaks to us in his word.

Two things are to be trembled at—the presence of God, which fills all plains, and the word of God, which reacheth to all times.

All arguments against the word of God are fallacies; all the conceits against the word are delusions; all derision against the word is folly; and all opposition against the word is madness.

When God threatens, that's a time to repent; when he promises, that's a time to believe; when he commands, that's a time to obey.

If a man believed the threatenings of the word of God, he would tremble, and fly to the promise for refuge.

As Christ came out of his Father's bosom, so the promises came out of Christ's side.

The Church cannot live without faith, and faith cannot live without the promises.

We have less power to stand than our first parents, but we have better promises.

Whatever promises faith takes hold of, it makes the good thing there promised to be our own.

God's promises are a defence against man's threatenings.

The promises of the gospel are sealed to us by the oath of the Father, the blood of the Son, and the witness of the Spirit.



OF THE LAW.



“The law commands, and makes us know
What duties to our God we owe.”

THE moral law was weak through the flesh; the ceremonial law was so in its nature; but Christ was the end of the moral law to fulfil it, and the end of the ceremonial law to answer its intention by offering himself a sacrifice.

Christ was God's righteous servant to perform all the duties of the moral law; and our devoted sacrifice to bear all the penalties of it.

By the law is the knowledge of sin, by the gospel is the knowledge of Christ.

God hath written a law and a gospel; the law to humble us, and the gospel to comfort us; the law to cast us down, and the gospel to raise us up; the law to convince us of misery, and the gospel to convince us of his mercy; the law to discover sin, and the gospel to discover grace and Christ.



OF PROVIDENCE.



“Reposing on Thy heart,
I hear the blasts of fortune sweeping by,
As a babe lists to music — wondering,
But not affrighted.”

PROVIDENCES are sometimes dark texts,
that want an expositor.

God's providence fulfils his promise.

Without God's providence, nothing falls
out in the world; without his commission,
nothing stirs; without his blessing, nothing
prosper.

OF AFFLICTIONS.



"The good are better made by ill,
As odors crushed are sweeter still."

It is a worse sign to be without chastisement, than to be under it.

Two things should comfort suffering Christians, viz: all that they suffer is not hell; yet it is all the hell they shall suffer.

Afflictions are not so much threatened as promised to the children of God.

To be a Christian; and a suffering Christian, is a double honor.

By affliction, God separates the sin which he hates, from the soul which he loves.

The more a man fears sin, the less will he fear trouble.

Afflictions are of God's sending, but of sin's deserving. Sin is the poison; affliction, the physic.

When God is humbling us, let us endeavor to humble ourselves.

If the servants of Christ are ever so low, yet his heart is with them, and his eye upon them.

God takes it unkindly, when we give too much for any outward thing; because it is a sign we fetch not that comfort from him which we should.

Though the hand of God may be against you, yet the heart of God may be towards you.

What if the providence of God cross you,
if the promise of God bless you?

What is bearing a temporal cross to the
wearing an eternal crown?

Our enjoyments are greater than our afflictions,
less than our sins.

Our sufferings should stir up our graces as
well as our griefs.



OF PRAYER.



“ A good man’s prayers
Will from the deepest dungeon climb heaven’s height,
And bring a blessing down.
Who worships the great God, that instant joins
The first in heaven, and sets his foot on hell.”

FILL up the void spaces of your time with meditation and prayer.

They are the safest who are most in their closets, who pray, not to be seen of men, but to be heard of God.

Prayer doth not consist in gifted expressions, and a volubility of speech, but in brokenness of heart.

Imperfect, broken groans, from a broken heart, God will accept.

A hard heart cannot pray; a broken heart is made up of prayer.

It is a comfort to Christians apart to think their prayers meet before a throne of grace, and their persons shall meet before a throne of glory.

There wants nothing but a believing prayer to turn the promise into a performance.

God is a great God, and therefore he will be sought; he is a good God, and therefore he will be found.

When God pours out his Spirit upon man, then will man pour out his heart before God.

He that lives without prayer, or prays without life, hath not the Spirit of God.

Prayer doth not consist in the elegance of the phrase, but in the strength of the affection.

Where there is a willing heart, there will be a continual crying to heaven for help.

Pray, that you may pray.

Waiting upon God continually will abate our unnecessary cares, and sweeten our necessary ones.

God counts all the steps we take to the throne of Grace, and all the minutes of our waiting.

Let nothing get between heaven and prayer, but Christ.

Prayer, if it be done as a task, is no prayer.

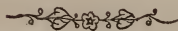
Sin quenches prayer; affliction quickens it.

The same spirit of faith, which teaches a man to cry earnestly, teaches him to wait patiently; for as it assures him the mercy is in the Lord's hand, so it assures him it will be given forth in the Lord's time.

The breath of prayer comes from the life of faith.

Whatever you want, go to God by faith and prayer, in the name of Christ, and never think his delays are denials.

They, who spend their days in faith and prayer, shall end their days in peace and comfort.



OF ETERNITY.



“’T is the life-time of the Deity.”

Look backward, and time was, when souls were not; look forward, and our souls will be, when time shall not.

What is the world to them that are in the grave, where our bodies must shortly be?—or to them that are in eternity, where our souls must shortly be?

Remember, that you are at the door of eternity, and have other work to do than to

trifle away time. Those hours which you spend in your closets, are the golden spots of all your time, and will have the sweetest influence upon your last hours.



OF DEATH.



"Death is the privilege of human nature,
And life without it, were not worth our taking."

THE longest life is a lingering death; first infancy dies, then childhood, then youth, then manhood, then old age — and then we make an end of dying.

Though thou mayst have been nearer death than thou art now, (in thine own apprehensions,) yet it is certain death was never so near to thee, as it is now.

Death, to a Christian, is putting off rags for robes.

We need not be ashamed of that now, which we are sure we shall not repent of when we come to die.

As the king of terror leaves us, so the day of terror will find us.

Death will be very terrible to him, who dies not in his thoughts daily.

There is nothing terrible in death, but what our lives may have made so.

It is death to many, to think of death; they are as unwilling to be led into a discourse of death, as children into the dark; the thoughts of it are no more welcome to them, than Moses was to Pharaoh, to whom he said, "Get thee from me, and let me see thy face no more." Ex. x. 28.

Death shuts in the light of this world, and is the day-break of eternity.

Let us familiarize death by meditation, and sweeten it by preparation.

The great comfort of a believer, on his death-bed, is faith in Christ, hope in the promises, and an interest in the covenant.

This life is a middle state; we must soon go higher or lower, where we must spend upon the treasure we here lay up, whether of wrath or glory.

It is the great business of life, to think of the end of life, and to lay hold of eternal life.

Let us make a friend of death and our Judge, and then we shall die out of choice, as well as necessity.



OF HEAVEN.



“Go, wing thy flight from star to star,
From world to luminous world, as far
As the universe spreads its flaming wall;
Take all the pleasures of all the spheres,
And multiply each through endless years —
One minute of Heaven is worth them all.”

IF heaven doth not enter into us by way
of holiness, we shall never enter into heaven
by way of happiness.

If you would lay up a treasure of glory in
heaven, lay up a treasure of grace in your
hearts.

If your souls are rich in grace, they will be rich in glory.

The more you do for God in this world, the more God will do for you in the world to come.

As heaven is kept for the saints of Christ, so they are kept for heaven by the Spirit.

In heaven, all God's servants will be abundantly satisfied with his dealings and dispensations with them, and shall see how all conduced, like so many winds, to bring them to their haven, and how even the roughest blasts helped to bring them homewards.

How can we expect to live with God in heaven, if we love not to live with him on earth?

If thou lovest to worship God here below, God will take thee up to worship him above. Thou shalt change thy place, but not thy employment.

Heaven is a day without a cloud to darken it, and without a night to end it.

We would be seated in the heavenly Canaan, but are loth to be scratched with the briars and thorns of the wilderness.

In heaven, there is the presence of all good, and the absence of all evil.

Grace and glory differ, but as the bud and blossom. What is grace, but glory begun? What is glory, but grace perfected?

We may hope for a place in heaven, if our hearts are made suitable in the state of heaven.



OF FUTURE PUNISHMENT.



“ Sad world of woe ! what heart can bear,
Hopeless, in agony to lie !
Racked with vexation, grief, despair,
And ever dying, ne’er to die ! ”

THEY that will not fear the punishment in the threatening, shall feel the threatening in the punishment.

In heaven, holiness is their everlasting temper, and happiness their everlasting portion; in hell, sin is their eternal temper, and sorrow their eternal portion.

The reason why so many fall into hell is, because so few think of it.

None are so near heaven, as they that are convinced; none so near hell, as they who have quenched conviction.

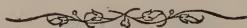
The scorner's seat stands next to hell's gate.

We must fall into the arms of Christ, or into the flames of hell.

You may think it a sad thing to repent on earth, but it is a sadder thing to repent in hell.

A creature's place is a low place, but a sinner's place is a lower.

'T is a weak and wretched thing, by false peace to secure eternal sorrow.



RELIGIOUS OBSERVATIONS

BY WAY OF SIMILE.



As rivers and fountains proceed from the sea and return thither again, so true grace in the heart, as a fountain, sends forth all its streams towards God, the ocean from whence it flowed.

Christian graces are like perfumes — the more they are pressed, the sweeter they smell; like stars, that shine brightest in the dark; like trees — the more they are shaken, the deeper root they take, and the more fruit they bear.

As snow is of itself cold, yet warms and refreshes the earth, so afflictions, though in themselves grievous, yet keep the soul of the Christian warm, and make it fruitful.

The casting down of our spirits in true humility, is but like throwing a ball on the ground, which makes it rebound the higher towards heaven.

As worldly joys end in sorrow, so godly sorrows end in joy.

As it some times rains when the sun shines, so there may be joy in a saint's heart when there are tears in his eyes.

Confession of sin should come like water from a spring, that runs freely, and not like water from a still, that is forced by the fire of affliction.

As the way to stop bleeding is by opening a vein, so the way to stop unreasonable sorrow is to turn it against sin.

Sin is like a bee — with honey in its mouth, but a sting in its tail.

Many a man shifts his sins as men do their clothes; they put off one, to put on another. This is but waiting upon the devil in a new livery.

The pleasure of sin is like a draught of sweet poison.

As the fly that plays about the candle, doth often burn his wings at last, so the Christian that parleys with temptations, is in danger of having the wings of his soul so shortened by the fiery darts of the devil, that he will not be able to rise again towards heaven, till God shall give him renewed affections.

As Noah's dove could find no rest for the sole of her foot, so the Spirit of God can find no residence in that heart which is deluged by sin.

Our conscience is as fire within us, our sins as the fuel; therefore, instead of warning, it will scorch us, unless the fuel be removed, or the heat of it allayed by penitential tears.

All true Christians must be like Noah's ark, that was pitched within and without. Gen. vi. 14. They must have a holy inside and a holy outside; their profession and practice must agree together.

They that are professors only, and make a show of religion for sinister ends, are like Orpha; in times of affliction, they will kiss their mother and be gone; they will soon take leave of the church of God. But they that are true Christians are like Ruth; they will cleave to her, stay by her, live and die with her, and never depart from her. Ruth i. 14.

As it is not putting on a gown that makes a scholar, but the inward habits of the mind,

it is not putting on an outward cloak of profession that makes a Christian, but the inward grace of the heart.

As Noah's dove found no footing but in the ark, so a Christian finds not contentment, but in Christ.

Our hearts are like instruments of music well-tuned; they will make no melody in the ear of God, unless they be gently touched by the finger of the spirit.

Christians' hearts are like iron; if they be once made hot with the love of God, they will more easily be joined together in love to one another.

As the sun ripens and sweetens fruit by shining upon it, without which it would be sour and unsavory, so is it the sunshine of God's love and favor, that sweetens all earthly blessings, without which they would be but crosses and curses to those that possess them.

God's mercies are as cords to draw us to him; but our sins are as sharp swords, that cut those cords.

Outward comforts are like the rotten twigs of a tree; they may be touched, but if they are trusted to, or rested upon, they will certainly deceive and fail us.

As cankers breed in the sweetest roses, so pride may rise out of the sweetest duties.

A zealous soul, without meekness, is like a ship in a storm, in danger of wrecks; a meek soul, without zeal, is like a ship in a calm, that moves not so fast to its harbor as it ought.

Notional knowledge is like the light of a candle, which enlightens, but does not warm; true and saving knowledge is like the sun, which not only enlightens, but enlivens.

As God commanded under the law, that the inwards of every sacrifice should be

burnt, that they might be an offering made by fire, of sweet savor unto the Lord, so he looks for no less now; for unless we offer up our hearts to him on the altar of Christ's merit, with the fire of zeal, our duties will never be acceptable to him.

As Old Testament saints had sacrifices under the law, so New Testament saints have under the gospel; for every duty in which saints consecrate themselves is called sacrifice. And we may parallel law and gospel sacrifices thus: Repentance is a trespass-offering; zeal, a burnt-offering; praise, a free-will-offering; and sincerity, the oblations of unleavened bread.

A Christian's birth is like the Red Sea, that brings him into the wilderness; his death is like the Jordan, that brings him into Canaan.

As the waters that sunk the men of the old world, raised up Noah in the ark; so death, which sinks sinners into hell, raises saints up to heaven.

As lamps fed with sweet oil, cast a sweeter smell when they are put out, so after death, the memory of the righteous is precious.

A wicked man is like one that hangs over a deep pit by a slender cord with one hand, and is cutting it with the other.



SERIOUS ADVICE TO YOUTH.



"I would not waste my Spring of youth
In idle dalliance. I would plant rich seeds,
To blossom in my manhood, and bear fruit
When I am old."

1. CHOOSE God for your portion; remember that he is the only happiness of a rational and immortal soul. The soul that was made for God, can find no happiness, but in God. It came from God, and can never be happy, but by returning to him again, and resting in him. Micah ii. 10: "Arise, for this is not your rest." Col. iii. 1, 2, 3: "If ye be then risen with Christ, seek those things which are above, where Christ sitteth at the right

hand of God. Set your affections on things above, not on things on the earth; for ye are dead, and your life is hid with Christ in God."

God is all-sufficient. Get him for your portion, and you have all; then you have infinite wisdom to direct you, infinite knowledge to teach you, infinite mercy to pity and save you, infinite love to care for and comfort you, and infinite power to protect and keep you.

If God be yours, all his attributes are yours; all his creatures, all his works of providence, shall do good as you have need of them. He is an ever-living, ever-loving, ever-present friend, and without him, you are a cursed creature in every condition, and all things will work against you.

2. Consider that by nature you are dead in trespasses and sins—a child of wrath, a stranger and enemy to God; and while such, the thoughts of God are terrible to you; you can expect nothing from him, but wrath and

everlasting burnings. God is ever angry with the wicked; his holiness hates all sin, his all-seeing eye beholds it, and his justice will punish it.

While you are in a state of nature, you can do nothing but sin. Gen. vi. 6; Matt. vii. 18. Every thing is a snare, and a wicked heart is apt to be taken. Labor to be sensible of this, and let the sinfulness of your nature be your greatest burden. Strive and labor against this principally. Get purity of heart, and a holy life will follow upon it; but if you strive only against outward acts of sin, while your heart is let alone, your labor will be in vain. Your heart will tire you out; or if it doth not, yet remember, that God's eyes are in the heart, and he hath provided a hell for hypocrites. Nothing is more damnable than a wicked, unrenewed heart.

3. Consider that Christ alone is your way to God. Justification, pardon, and acceptance with God, is by faith in him alone.

Sanctification, and a new nature, is by the power of his spirit alone. Let Christ, therefore, be precious to your souls. Labor for true faith in him. Take him for your Lord and Saviour. Submit to his commands in all things, and rest your souls upon him alone for reconciliation and peace with God. Open your heart to the motions of his Spirit; welcome the principle of a holy and Divine life; and be sure to improve his motions, follow his drawings, and by no means grieve him.

4. Be speedy in your repentance, and diligent in your endeavors after holiness. Know the time of God's gracious visitation. While God is calling, Christ inviting, the gate of heaven set open, the ministers of the word exhorting, and the spirit drawing, make haste, and delay not.

Consider, your life is but short, and altogether uncertain. To defer one day may be your everlasting undoing. When your life is once gone, it will be in vain to think of

repenting. You shall then have no more sermons, no more offers of Christ and grace. Heb. ix. 27. God will be patient no more. And if God should take away your life to-morrow, you would perish inexcusably for refusing his grace to-day. One offer of grace refused renders a sinner inexcusable, though God should never offer his mercy more. O, trifle not with your soul!

Be not careless of eternal happiness! You have heaven and hell, life and death, before you, and it depends upon your own hearty choice, which shall be your portion. And they are chosen by the choice of the way which leads to them, — choose life, and choose it speedily. And remember once again, that you have but one life to choose in. Trifle not away this moment, upon which depends eternity; misspend not your short time to your eternal loss.

Stand not upon a short labor, difficulty, self-denial or suffering, for your eternal happiness. God would have you saved; Christ hath died for you, to reconcile you to God;

he is ascended into heaven to open a door for your soul to enter in at, and he is interceding with the Father, for all grace and mercy for you, if you refuse him not. He came into the world, "to seek and to save that which is lost." Luke xxi. 10. Be sensible of your sinful, lost, damnable condition without him. O, make haste to your Saviour, yield to all his demands, and take him as offered in the gospel, in all his offices.

5. Endeavor to be truly and thoroughly religious, and be not discouraged at the difficulties of it. God's grace shall be sufficient for your help; his promises shall be your sweet encouragement; peace of conscience, and communion with God, shall be your ever-present cordials. The trouble and pains of religion shall be but short, and your reward shall be glorious and eternal.

Remember that saying of the apostle, when religion calls you to self-denial and sufferings: "Our light afflictions, that are but for a moment, shall work out for us a far more

exceeding and eternal weight of glory.”—2d Cor. iv. 17. “If we suffer with Christ, we shall also reign with him.”—2d Tim. ii. 12. “And the sufferings of this present life are not worthy to be compared with the glory which shall be revealed.”—Rom. viii. 18. “When thou passeth through the waters, I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour.” Never are we more joyful, than when we deny our joy for Christ’s sake; and if these arguments will not prevail, then consider, that all the pains and difficulties of religion will be found in the end far more tolerable than hell.

6. Devote your young years to a good God, and your loving Saviour. The first fruits are to be offered to him. The green ears of youth are to be carried to his sanctuary. Think it not a pity, that the vain

delights and sinful pleasures of youth should be lost; you shall exchange them for spiritual delights, which are far more excellent, inward, and lasting. The joy of the Holy Ghost, the rejoicing of a good conscience, communion with God, the sense of his love, and the hope of heaven, are far better than the pleasures of sin, and will more than recompense your loss of youthful and carnal delights. And consider this seriously, that none have usually more comfort in their souls than those who are willing to lose their sinful comforts, for God and their souls' sake.

Remember that you must give an account to God how you spend your youth, as well as for old age. Consider, as young as you are, how many years are already spent, and what account you are able to give to God of them. One day spent in sin is too much, and the sins of one hour deserve a hell. Younger than you are dead and gone. Let the thoughts of them remind you seriously of your account. Your call to God's bar may be next. Are you ready? Think often what expense of

time may be best accounted for to God, and to spend your younger days as you will wish you had spent them, when you come to die and be judged.

Suppose God should call you away suddenly; what sentence could you expect from him? Are you ready, if the bridegroom shall now come? It will be no excuse at judgment, if you be found in your sins, to say, Lord, I was young. He that is old enough to sin is old enough for hell. You cannot make sure of God's love and an interest in Christ too soon. You cannot secure your souls too soon.

Consider those young ones in Scripture, who are commended for their early piety. Samuel was ministering to God in his childhood. Joshua had a tender heart for God, in his tender years. Children sang hosanna's to Christ. Timothy was a saint betimes. And let these young ones be your pattern.

The young disciple was the loved disciple. God takes great delight in an early convert.

All your life is due to God; let him therefore have all that still remains, and beg his pardon, that any of it hath been denied him.

Repentance is easiest in youth. Sin is less rooted. Satan is not so fortified, grace not so much slighted, the spirit not so much grieved, and the conscience not so much hardened.

Be sure, therefore, to give God your youth. Resolve now to be seriously religious. Now beg for the pardon of your sins, and the spirit of holiness, and though the generality of youth take another course, yet be not swayed by the multitude, and carried down by the stream towards hell; let them go, you shall have better company. The saints of God will love you, the angels of God will guard you, and the presence of God himself shall be with you.

And if you find yourself still inclined to be as the most are, and to do as the most do, consider that you cannot have that pleasure in sin which others may. You have had a

good education, and good instruction; your conscience hath been more awakened, and will not suffer you to enjoy the pleasures of sin, as others who are more ignorant and worse educated may. Conscience will mix gall with your honey; when you go to prayer, in the evening, upon your bed, when alone and retired, or in the dark, it will read sad lectures to you, and make you review your past delights with bitterness.

Labor, therefore, to approve yourself to God in youth, and though others may condemn you, yet God (from whose mouth only you must live or die,) will acquit and justify you.

And as a conclusion of this advice, let me persuade you to consider that a forsaking of sin when you are most capable of pleasure or honor by it, and a turning to God when you are most capable of enjoying the world, will clearly evidence the truth of your conversion. So that a timely conversion to God in youth, as it is most easy, so it is less ques-

tionable; for it now appears that God is loved for himself, and Christ preferred above the flesh, and grace above the sweetest delights in the world.



“O spread thy covering wings around,
Till all our wanderings cease —
Till at our Father's loved abode
Our souls arrive in peace.”

1. MAKE the word of God the rule of all you do.

2. Whatever you do, be sure to do it in the strength of Christ. “Without me, (saith Christ,) ye can do nothing;” *i. e.* nothing well, nothing that is acceptable to God. If you do not bear fruit as a branch in Christ, your fruit will be but bad and unsavory in God's account; and you cannot bear fruit as a branch in Christ, unless all your sap and fructifying power be drawn from him by an active faith. Paul could do all things through Christ that strengthened him. He could bear the devil's buffetings by sufficient

grace from Christ. But of himself he could not so much as think a good thought.

Nature is but a dry root of goodness; no gracious action springs from thence. Grace depends upon continual supplies, that flow from Christ, as sap from the root, or beams from the sun.

If Christ withdraws, your grace presently languishes, grows faint and inactive. Know, therefore, and mind it before you go to work, from whence your strength must come, and fetch it in by faith. Without this practice, you shall fall in small temptations, and with it, stand in great ones. Be strong in the Lord, and in the power of his might, and nothing shall be too hard for you. Mountains shall be plains, and valleys filled up. All things shall be possible to him that believes, and relies upon that power to which nothing is impossible.

3. As you are to act in the power of Christ, so you are to present your duties to God in the name of Christ. Your most

costly sacrifices are but unsavory in the nostrils of a holy God, if they be not perfumed by the fragrant incense of his intercession.

Your righteousness is but as filthy rags, if his righteousness doth not cover it. Your duties must be dyed in the blood of Christ, they must be enriched with his precious merits, or they will be too mean for God to look upon, unless with indignation. "In the Lord have I righteousness and strength."

4. Whatever you do, do all to the glory of God. Duty that does not begin and end with God, is no part of goodness. Look, therefore, to your end; and never satisfy yourself that you have done much, unless you have done it well.

It is the design of the Gospel to take man wholly off himself, and cast him wholly upon God and Christ. All idols must be cast down, that God alone may be exalted. Self-emptiness, and God's fulness; self-deficiency, and Christ's sufficiency; self-righteousness,

and Christ's righteousness, are the great convictions of the Gospel; and to make self nothing and God all, in point of wisdom, strength, righteousness and glory, is the great command and duty of it. And by these things examine all you do. By whose rule have I acted? By whose strength have I acted? In whose name have I acted? And for whose glory have I acted? What faith, what humility, what self-denial, what love of God and Christ hath there been in all my actions?



GENERAL RULES OF ACTION.



"Let every act of duty be
Done with a reference, Lord, to thee."

5. Endeavor to make every day the Lord's, to spend it well, and to get nearer heaven by it. And to this end, accept kindly of this advice:—

1. As soon as ever you awake in the morning, lift up your heart to God, and open it to him. As much as possibly you can, avoid all thoughts about the world, until your morning devotions are over. For you will find by experience, that if the world gives your soul the first salute, and be embraced

with kindness in your morning affections, it will greatly deaden your heart in the morning duties

II. As soon as you are up, present your desires to God, in the name of Christ, for whatever your souls feel the want of, and give God his due praises for his mercies towards you the night past. "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee." And for thanksgiving: "It is a good thing to give thanks unto thee, O Lord; to show forth thy loving kindness in the morning."

III. Let no day go without reading some portion of the Scriptures; and it is no great matter, whether you read it before you pray in the morning, or just after — your inclination and experience will direct you — but be sure it be done. You will find it very profitable to begin the day with such a converse with God. "When thou wakest, it will talk with thee." See John v. 39, the

command of Christ; and Joshua i. 8, the command of God, with a promise.

The Scripture discovers sin, and the devil's devices, and malice; it discovers duty, and the love of God and Christ; and it discovers your strength and encouragement; there are the promises of assisting and crowning grace. By these, the Spirit acts, the devil is conquered, and the soul is comforted. Through these, the eye of faith can see the love of Christ, the grace of God, and the glory of heaven. In these, are the food, the physic, and the arms of the Christian's soul. These are the words of reconciliation, grace and truth, and the power of God to salvation; therefore, every day look into these, praying for the Spirit's teachings, and mixing faith with what you read.

iv. Let all your ordinary or worldly business of the day be done with integrity of heart, and a respect to God, whose servants you ought to be in all things. Do all things as to the Lord, as in his eye, and according

to his will, and your whole day's work will be, as it were, a religious worship; this respect will make all holy.

v. Have a care every day, that nothing put you into a passion; do nothing with an over-eagerness of mind; and be ever upon your guard against sudden accidents. And this can never be obtained, but by committing yourself and your affairs into God's hand and care every day, believing that he governs all things wisely, and will ever do that which is best for you.

The power, wisdom, and goodness of Divine Providence, must every day be believed by him that would live in peace and tranquility of soul.

vi. Every evening to your prayers again, and to your praises for that day's mercies. The Jews were appointed their evening sacrifices, as well as morning. Twice a day is as little as can be allowed to those who are commanded to pray continually. And every

prayer should have its praise in it. "It is good to give thanks unto the Lord, to show forth his faithfulness every night." A child will ask his earthly father's blessing at morning and night; and it is better manners, and to better purpose, to ask our heavenly Father's blessing as often. We are ever in want, and God is ever giving; prayers, therefore, and praises are ever suitable and becoming.

Let no day go without observation and review of God's carriage towards you, and yours towards him; of mercies and afflictions, and of your duties and the frame of heart in them; of your sins, or inclinations to sin; and so likewise of any special or remarkable providence of God related to you by others, or seen or heard of by yourself. And let God have the glory of what is good. In afflictions, be humble, be ashamed and grieved for sins, and consider what God's special providences speak to you.

OCCASIONAL REFLECTIONS,
DIRECTIONS, MEANS, AND SIGNS OF GRACE.



PROPER REFLECTIONS FOR POOR SAINTS.

“Poor though I am, despised, forgot,
Yet God, my Lord, forgets me not.”

OUTWARD good things are no sign of God's special law. The sun of prosperity shines upon the brambles of the wilderness, as well as upon the flowers of the garden; and the snow of affliction falls upon the garden as well as upon the wilderness.

What though the streams of creature comfort run low with thee, so thou hast the more

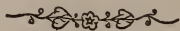
from the spring's head? There is more comfort in one drop that distils immediately from God, than from ten thousand rivers that flow from creature delights. God doth sometimes, on purpose, show us the creature's emptiness, that we may go to his fulness. He makes us, the creatures, to be broken cisterns, that we may know him to be the fountain; and that we may feed more largely upon spiritual dainties, he does deny us carnal ones.

What though God deny thee the earthly jewel, if he gives thee the heavenly crown? If thou hast no portion here, thou shalt have a kingdom hereafter; and God is thy portion here, and so long thou shalt not want any good thing.

Creature comforts, at the best, and to the best, are only delightful, not satisfying; pleasant, not gainful.

What if all thy friends forsake thee, so long as God (who is better than all) stand

by thee! Whatever enjoyment friends afford, God does much more. Do they love thee? He died for thee. Do they pity thee in affliction? "In all thy affliction, he is afflicted." What wouldst thou have a friend for? For converse? O taste, and see how good and pleasant a thing it is to have communion with God! Hear (if thou canst, and not be ravished,) the sweet voice, "I am thine, and thou art mine." O, feel the pantings of his heart, and hear the soundings of his bowels! Wouldst thou have a friend to pour out thy breast into? O, who is so fit for that as God? He will bear part of thy burden, if laden, or he will add new strength to sustain it. His love, his converse, his society, is life itself; and such a life is made up of nothing but sweetness and delight.



THE MYSTERY OF A CHRISTIAN.



"A Christian is the highest style of man."

1. HE liveth in another. Gal. ii. 20. He is wise in another. 1st Cor. i. 30. He is righteous in another. Rom. x. 4. He is strong in another. Isa. xlv. 24.

2. He is very low in humility, but very high in hope. He knows he is undeserving of the least mercy, yet expects the greatest. Gen. xxxii. 10, 12.

3. He is in the world, but not of the world. John xv. 6. In the world as a pilgrim, but not as a citizen, his habitation is below, but his conversation above.

4. He is meek, but vehement; meek in his own cause, yet vehement in the cause of God. As Moses, who was dead to affronts, deaf to reproaches, and blind to injuries, he will comply with any thing that is civil, but with nothing that is sinful. He will stoop to the necessities of the meanest, but will not yield to the sinful humors of the greatest.

5. He works out his salvation with fear and trembling, yet believes in Christ without fear and trembling. He does much for God, yet counts himself an unprofitable servant. He works as if he was to live here always, yet worships as if he was to die to-morrow.

6. When he is weak, then he is strong. When he is most sensible of his own weakness, and most dependent on Christ's strength, then he stands the safest.

7. When he is most vile in his own eyes, he is most glorious in the eyes of God. When Job abhorred himself, then God raised

him. When the centurion thought himself the most unworthy, Christ said, "I have not found so great faith, no, not in Israel."

8. He is content with his condition, yet longs and prays for a better.

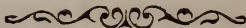
9. His losses are gains; his afflictions are promotions; his disappointments are preferences.

10. He grieves, yet he rejoices under the strokes of his heavenly Father's hands. He grieves that his Father's hand strikes him, yet rejoices that it is the hand of a father.

11. He knows there is no absolute perfection in this life, yet is continually reaching after it.

12. The less his burden grows, the more he feels it. The less sin he hath, the more sensible he is of sin; not that sin grows, but light, holiness, and tenderness are increased.

13. He is content to live, yet willing to die. He desires to serve Christ here, yet desires more to depart, and to be with him in heaven.



SOME DOUBTS AND FEARS
OF A TENDER CONSCIENCE ANSWERED.



“ Ye fearful saints, fresh courage take ;
The clouds ye so much dread,
Are big with mercy, and shall break
In blessings on your head.”

1. I FEAR Christ is not willing to save me.

ANS. What is this but limiting or setting bounds to infinite mercy? What greater signs of his willingness would you have, than those he hath already given you? He hath died, and purchased salvation for you. He calls, and entreats you to come and accept of it. He saith he will not cast you

out. He complains that you will not come. And wilt thou yet say he is not willing? If thou art willing, he never was otherwise. Be of good comfort, he calleth thee: "Ho! every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat: yea, come, buy wine and milk, without money and without price." Bring only yourself; come out of need, as all do—as the prodigal did.

2. But I am so unworthy.

ANS. If you would have nothing but what you are worthy of, you would have nothing but hell. What was Abraham, or Saul, or any, worthy of, before the Lord called? Say not, "I am unworthy." Art thou willing: "Whosoever will, let him take of the waters of life freely."

3. But my sins are very great, and I am confounded at the sight of them. Alas! how can I think of a pardon?

ANS. Are thy sins great; the more need thou hast of a Saviour. Greater sinners have been pardoned—Menasseh and Saul. But dost thou think thou art more guilty than Christ is gracious? Read Isaiah i. 18. "Come, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "The blood of Jesus Christ, His Son, cleanseth us from *all* sin." Bless God for that word, *all*.

4. But I have a proud and dead heart.

ANS. Put that among your sins, and come to Christ.

5. My sins are many, as well as great. sin daily; I so sin that I must suffer.

ANS. Yes, if there were none to appear for thee. "Her sins, which were many, are forgiven her." Christ is a daily advocate. "If any man sin, we have an advocate with

the Father, Jesus Christ, the righteous, and he is the propitiation for our sins." This Scripture should be as daily bread for believers to live upon.

6. I have sinned against light and conviction.

ANS. So did David and Peter, who were pardoned.

7. But I am a revolter and backslider.

ANS. Jer. iii. 1: "Thou hast done wickedly, yet return again unto me, saith the Lord." Hos. xiv. 4: "I will heal their backslidings. I will love them freely."

8. I am afraid of departing from God again; I have no strength.

ANS. Isaiah xlv. 24: "Surely shall one say, In the Lord have I righteousness and strength."

9. I am afraid to die.

Ans. Ps. xxiii. 4: "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me." Phill. i. 23: "I am in a strait between two, having a desire to depart and be with Christ, which is far better." When you die, God shall be with you; and you shall be with God and Christ for ever.



D I R E C T I O N S
FOR THOSE THAT ARE UNDER CONVICTIONS
OF CONSCIENCE.



“ Ah, whither shall I go —
Burdened, and sick, and faint ?
To whom shall I in trouble flee,
And pour out my complaint ? ”

1. Do NOT presume; you are not yet come to the heavenly Canaan.
2. Do not despair; you are in the way to it.
3. Beware of ill company.

4. Fear falling away. Heb. iv. 1. Preserve a tender frame.

5. Keep up prayer. Be much in ejaculations.

6. Do not rest in convictions, nor duties, nor any thing short of Christ.

7. Be much in humiliation and confession.

8. Remember to keep holy the Lord's day.

9. Study your soul's ease, and labor to get your hearts affected with it, and mortified to the world.

10. Remember the great day of accounts. Eccl. xii. 14.

11. Prepare for, and think not strange of, trials. Heb. x. 32.

12. Let not religion be your diversion, but your business.

DIRECTIONS TO KEEP FROM SIN.



“Lord, keep the issues of my heart,
And stir me up to pray.”

1. RUN not into temptation.
2. Maintain a constant watch against and fear of sin.
3. Beware of pride and presumption.
4. Avoid and abhor slothfulness.
5. Remember, you stand by faith. Your strength is in Christ; look to him for it.

MEANS TO GAIN REPENTANCE.



"A vile and sinful worm of earth,
Low at thy feet I fall."

1. SIT with care, constancy, and conscience under the word of truth and gospel of grace.

2. Study the nature of God.

3. Sit loose to the world.

4. Consider the shortness of life, and the limitation of the day of grace.

5. Be much in the business of self-denial.

"Stand in awe, and sin not; commune with your own heart upon your bed, and be still."

"Let us search and try our hearts, and turn again to the Lord."

6. Seriously expect approaching judgment.
7. Think much of death and eternity.
8. Wash thy heart in the blood of Jesus, and take every day a turn on Mount Calvary.
9. Seriously apprehend the possibility, nay the probability, nay the absolute certainty, of a pardon through Christ.
10. Sue for repentance at the hand of God. Say with Ephraim, "Turn thou me, and I shall be turned; for thou art the Lord, my God."



MEANS TO LIVE AT PEACE.



"Peace o'er my heart
Its blessed influence shed."

1. MIND your own business.
2. Keep your tongue from evil.
3. Do not contend for every trifle, whether it be a matter of right, or opinion.
4. If others neglect their duties to you, be sure that you perform yours to them. To render railing for railing, is to return sin for sin.
5. Make your enemy see and feel your love to him.

MEANS TO BE CONTENT.



“Poor and content is rich, and rich enough.”

1. CONSIDER, you have what God allots you, what his providence allows you. Your crosses and comforts are mixed by his hands. It is the will of God, that you should be thus and thus. Labor, then, to have that dearer to thee than any thing in the world.

2. Consider, that if you have fewer comforts, and more crosses, you ought to be thankful; for, do you know what you have deserved? “’Tis of the Lord’s mercy that you are not consumed.”

3. Whatever comes, take it as from the hand of God. Assure yourself, that without his permission and direction, it could not come.

4. Prepare to receive the will of God, and look for changes and alterations in the world.

5. Faith is another means to quiet, satisfy, and content the mind. That assures us that that which is consistent with the love of God may well be borne. Outward losses and afflictions are consistent with the love of God. "Whom the Lord loveth he chasteneth."

6. We are all subject to alterations; our life, health, estate, friends, families, and all we have, are liable to changes. Let us then fix upon a God that never changes, that never fails, who is from everlasting to everlasting. Let us depend upon a God that depends upon none. And what though our house be not so

with God as it hath been; yet if he hath made with us an everlasting covenant, we have great reason to be content with all his outward dealings with us.



MEANS TO PRESERVE MERCIES.



“When all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise.”

1. BE thankful for them.
2. Receive them as mercies, not as dues.
3. Prepare to part with them.
4. Expect the continuance of mercies from God; he is the strength of our life, the staff of our bread, the breath of our nostrils, and the length of our days.

SIGNS OF SINCERITY.



“ The painted hypocrite is known
Through the disguise he wears.”

1. PRAYER is a sign of sincerity, if it be secret, frequent, fervent.

2. A willingness to be searched by God, by the righteous, by ministers, by conscience, by the Scripture. Sincere souls love sincere dealing.

3. A sense of sin, particularly of spiritual sins: and of original sin; especially when it drives to Christ.

4. When a man is most sensible of, and watchful against, his own sin, his constitutional sin is the beam in his own eye.

5. Universal tenderness. When a man will not plead for any sin, nor quarrel with any of the commandments.

6. It is a sign of sincerity when a man chooses affliction rather than sin.

7. When a man relies upon Christ for strength against sin.

8. When a man loves God above all, and loves others principally for what is God-like in them.

9. When a man delights in the word of God.

10. When he makes conscience to watch his heart in duty.

11. When a man's thoughts run freely on heavenly things.

12. When the glory of God is preferred above all.

13. When a man's profession is joined with meekness.

14. A well-governed tongue, when a man dares neither boast of himself, nor censure others.

15. Constancy in the ways of God. Such a man is not a hypocrite.



SHORT QUESTIONS,

WHEREBY WE MAY KNOW WHETHER THE
HEART BE TRULY CHANGED.



1. HATH thine heart been turned into
sorrow for sin ?

2. Hath thy sorrow turned into prayer ?

3. Hath thy prayer turned into faith ?

4. Hath thy faith issued in universal
tenderness and obedience ?

SIGNS OF FAITH.



“Faith lends her realizing light,—
The clouds disperse, the shadows flee.”

To those that believe,

1. Christ is precious.
2. The word is sweet.
3. Sin is bitter.
4. Prayer is delightful.
5. Saints are dear.
6. Religion is their business.

7. The world is a broken idol.

8. Death is welcome. Or this :

They that believe,

Have Christ in their hearts, heaven in their eye ; and the world under their feet ; God's Spirit is their guide ; God's fear is their guard ; God's people are their companions ; God's promises are their cordials ; holiness is their way, and heaven is their home.



SIGNS OF LOVE TO CHRIST.



THEY that love Christ,

1. Love to think of him.
2. They love to hear of him.
3. They love to read of him.
4. They love to speak $\left\{ \begin{array}{l} \text{of} \\ \text{for} \\ \text{to} \end{array} \right\}$ him.
5. They love the presence of Christ.
6. They love the yoke of Christ.
7. They love the ministers of Christ.

8. They love the name of Christ.

9. They hate sin.

10. They are pleased when Christ is pleased.

11. They are grieved when Christ is grieved.

12. They long to be with Christ. Christ's will is their will ; Christ's dishonor is their affliction ; Christ's cause is their care ; Christ's ministers are their stars ; Christ's saints are their companions ; Christ's day is their delight ; Christ's word is their oracle ; Christ's glory is their end.



SIGNS OF THE FEAR OF GOD.



A MAN that fears God,

1. When he dares not sin, though solicited, and tempted to it.
2. When sin is common and yet he fears it.
3. When he is afraid of an evil thought.
4. When he dares not sin, though he should suffer if he does not.

5. When his heart is broken, and trembles
at the word of God.

6. When he flies to Christ.

7. When he is studious to please God.



SIGNS OF TRUE GRACE.



1. WHEN self-loving is turned into self-loathing ; self-excusing into self-condemning ; self-admiring into self-abhorring ; self-seeking into self-denying.

2. It is a sign of true grace when a man seriously complains of the want of grace. A graceless person cannot truly complain that he hath no grace. There is grace in that complaint.

3. When the heart is tender, and feels the power of an ordinance.

4. When the soul hath an appetite after the word.

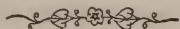
5. When a man makes a conscience of secret prayer.

6. When we are taken with their conversation and manner of life who are most spiritual.

7. When we are willing to be acquainted with Christ, and reconciled to God upon any terms.

8. When a man approves of all duties.

9. When we desire more grace ; there is grace in the desire of grace, as there is sin in the desire of sin, Neh. i. 11 ; Ps. lxxxiv. 5.



OF BEING IN CHRIST.



"Alive in him our living head
We 're clothed with righteousness divine."

THERE is no condemnation to them that are in Christ Jesus. Nothing but condemnation to them that are out of him. Faith makes Christ ours. This consists in self-denial, and self-resignation. We must see our sins so far as to abhor ourselves ; abhor ourselves so far as to deny ourselves ; deny ourselves so far as to resign ourselves up into the saving arms of an only Saviour. They that do this are pardoned, sanctified, saved for ever.

Now let me entreat you to ask your own heart some questions.

1. Hath sin been laid to my heart? hath it been my greatest burden?

2. Have I confessed my particular sins, and the sinfulness of my nature, with sorrow?

3. Have I been forced to make my appeal to Christ, knowing that I am lost for ever, unless he freely save me? Have I cried for Christ as a condemned man for pardon?

4. Do I believe that he is able and willing to save me? Do I believe that he that spread his arms on the cross to die for me, spreads his arms in the gospel and in heaven to save me? Have I pleaded his promises? O! what a precious promise is that, John vi. 37: "Him that cometh unto me I will in no wise cast out!"

5. Have I joy and peace in believing? Hath Christ calmed and quieted my poor, troubled, afflicted soul?

6. Do I love Christ more than riches, honors, pleasures? Do I love all his ordinances? Do I love all his saints?

7. Do I hate sin in itself? Do I hate sin in myself? Do I hate every sin, every false way?

8. Do I unfeignedly, entirely yield up myself to the service of my Saviour?

If your heart answer affirmatively to these questions, happy, happy, are you.



RULES OF LIVING.



WOULD you live holy, observe these rules.

1. Live in the eye of God.
2. Observe the example of Christ.
3. Consider the fruit and end of things. The fruit of sin is shame and sorrow. Sin is a viper in the end ; but the fruit of righteousness is peace ; holiness is eternal life in the end.
4. Bind the commandments upon your heart.

5. Shun the appearance and the least beginnings of sin.

6. Be frequent and fervent in secret prayer.



WOULD you live comfortably take these directions.

1. Live not so much upon the comforts of God as upon the God of comforts. Be afraid of unbelief; that is a great sin. Do not enlarge your sins above God's saving power. Believe in the word firmly and constantly. Trust perfectly in the grace and mercy of God in Christ. "I will trust in the mercy of God, (saith David,) for ever and ever." Ps. iii. 8.

2. Beware of sin, especially of wilful sin; that will bring a cloud, and make a breach between God and your soul.

3. Do not mind earthly things. O ! take heed of unlawful affections; of an unlawful carriage of the heart about lawful things.

4. Examine the way of your heart daily; search yourself. "What sin have I committed?" Every night look back upon the thoughts and affections, and speeches of the day past.

5. Examine your heart farther, and consider the gracious actings and workings of God's blessed Spirit within you. What good desires, aims, and resolutions God hath put into you. Consider what out-goings of your heart after God, there have been; what incomes and influences of his grace. Daily examine your heart for these things, and give God the glory of all the gracious workings of his Spirit in your soul.

6. If you would walk comfortably with God; mind not what is forged, but what is written. Heed not every fancy which Satan

may dart into your soul; (for then you lie at the mercy of your enemy,) but keep close to the written word of God. "Thus it is written," said our Saviour to Satan the tempter.



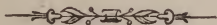
WOULD you walk peaceably and charitably, take these rules.

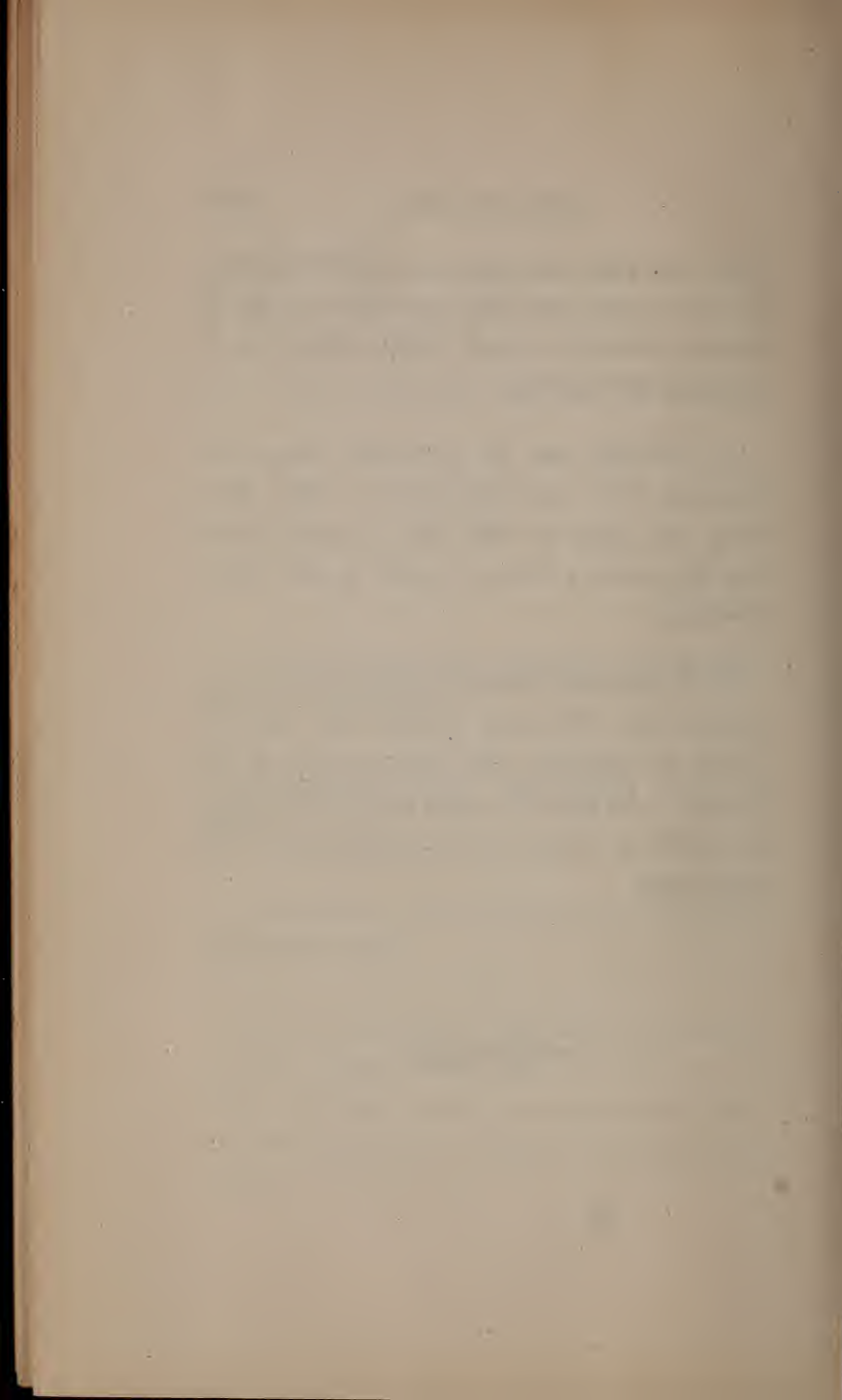
1. Remember God hath called you to peace.
2. Remember, when Christ was reviled, he reviled not again.
3. If others neglect their duty to you, do not you neglect your duty to God nor to them. Let not another's sin cause you to sin; to render railing for railing, is to return sin for sin.

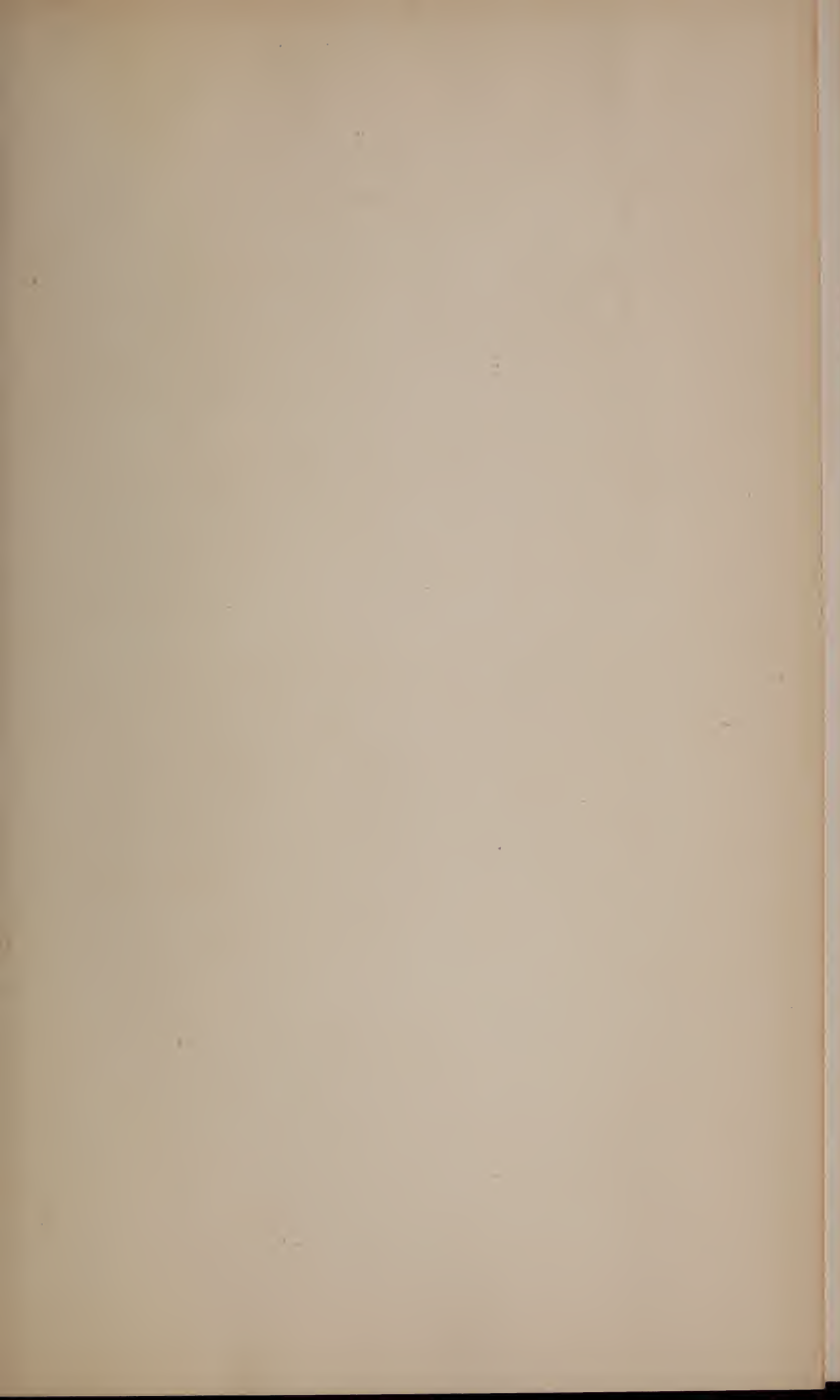
4. You must show your love to God, whom you have not seen, by your love to your brother, whom you see daily. Show your piety by your charity.

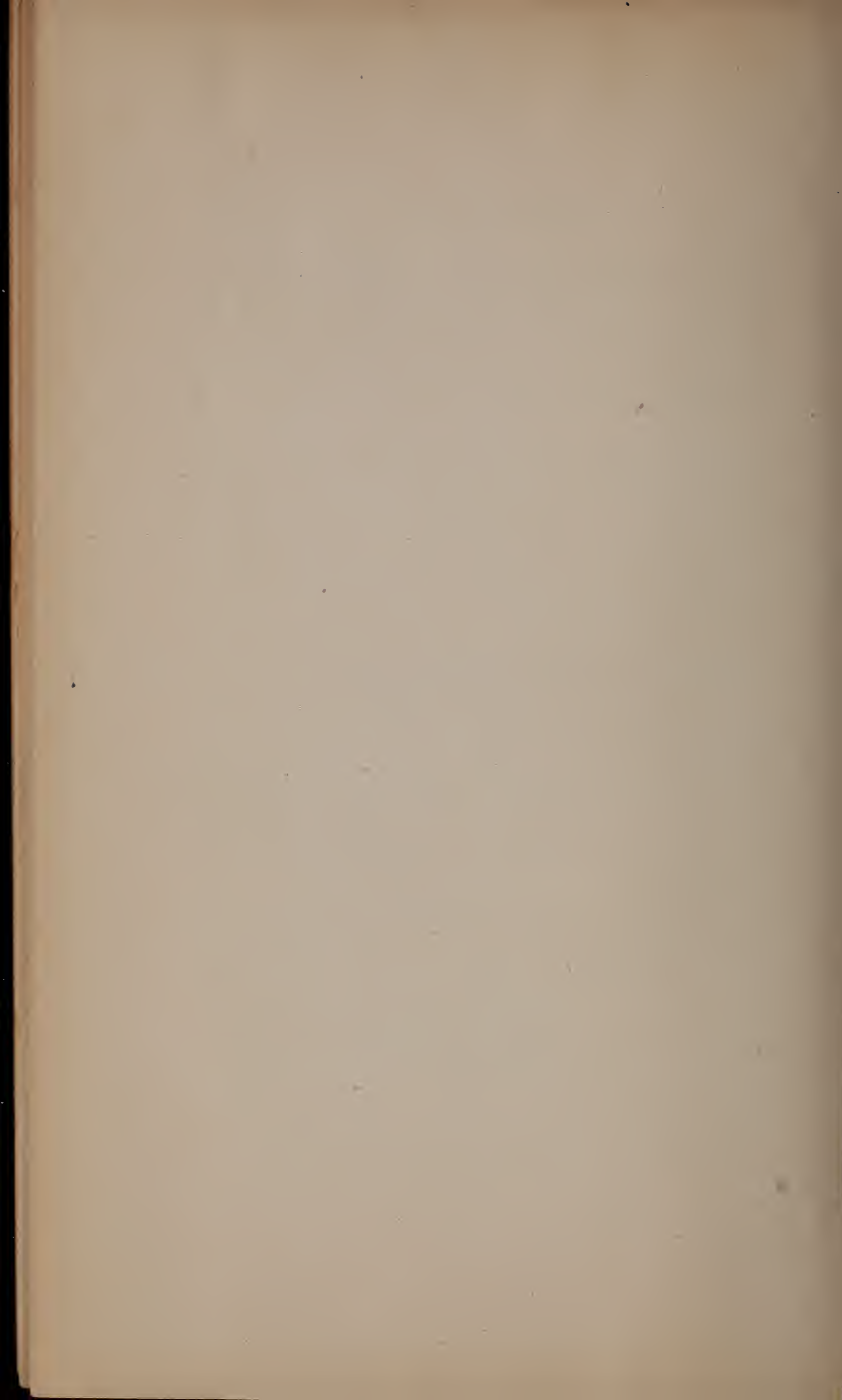
5. Consider that an unbridled tongue, is the sign of an unsatisfied heart. They that have not grace to tame their tongues, shall one day want a drop of water to cool their tongues.

6. Do good to others, if they do not thank you for it. The less reward you have on earth, the greater shall your reward be in heaven. As the less wages the servant takes up within his year, the more comes in at the year's end.

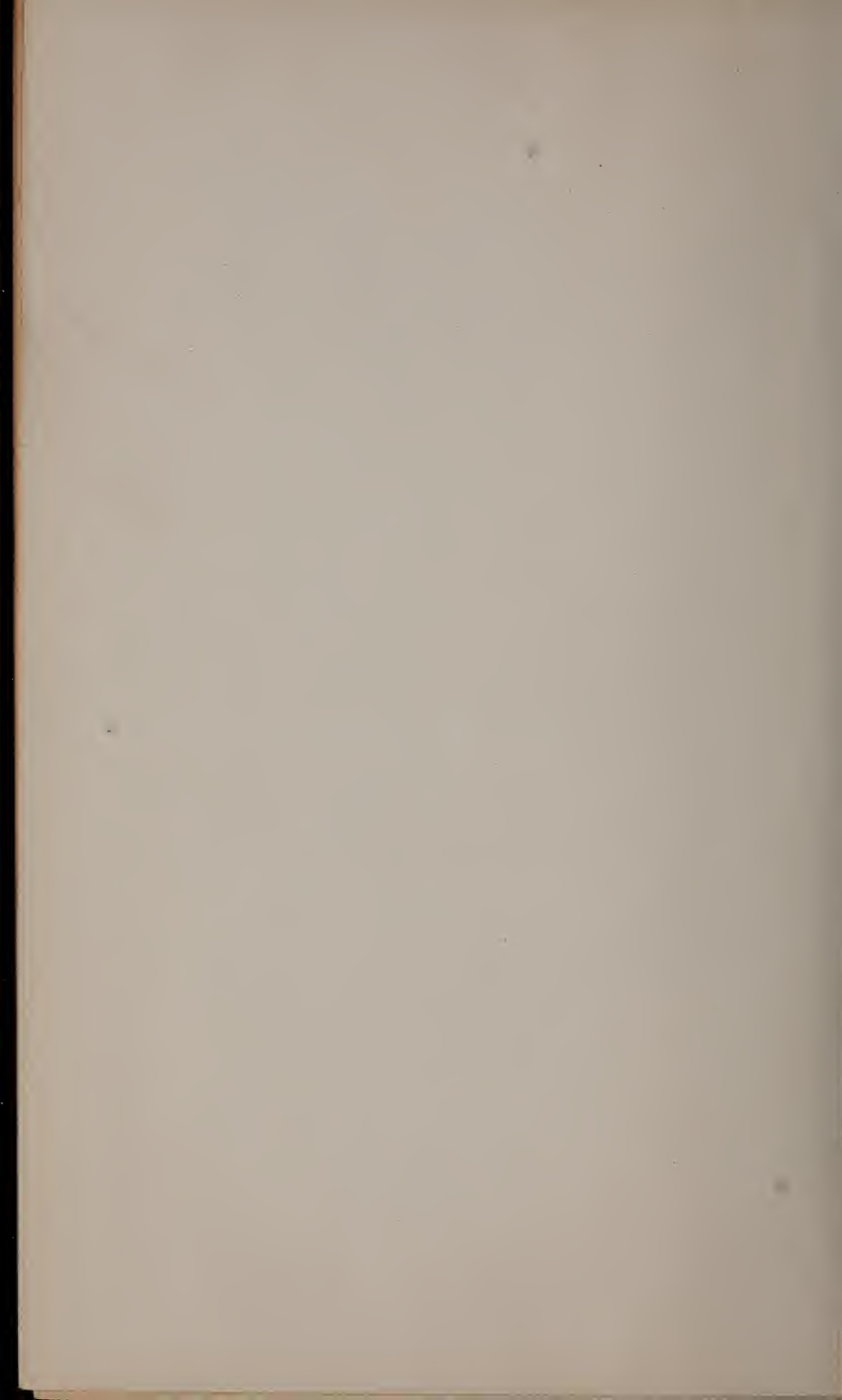














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